

The LUTHER

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WILLIAM H. HAGER

"Not slothful in business; fervent in spirit, serving the Lord."

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The LUTHERAN

Official Journal of the United
Lutheran Church in America

William H. Hager
Outstanding Merchant and Ardent
Churchman of Lancaster, Pa.



Mr. William H. Hager

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FOR sixty years *William H. Hager* has been active in the mercantile business founded by his grandfather in 1821 and continued as the oldest department store in America without change of name, location, or ownership. Beginning as a young man in the employ of his father, he was after five years admitted as a partner. In 1898 he became president, and served as such for forty-one years. In 1939 he was made chairman of the board. Today his five sons are associated with him in the business.

Throughout his long career as a merchant, Mr. Hager has shown unusual powers of leadership, discernment, and enterprise, establishing for himself and his house a commendable reputation for integrity and dependability which is both state- and nation-wide. He organized the Pennsylvania Retailers' Association and served as its president for eleven years, being now honorary president. He has held official positions in the National Retail Dry Goods Association and the American Retail Federation.

(Continued on page 37)



Condemned to Outer Darkness

It is salutary that the consequences of unbelief in Christ should be proclaimed to the men and women to whom His Gospel is preached. In the moral regime which our Creator has established, there is provision for divine and final judgment. Toward the judicial discrimination therein lodged, every person has forewarning by the testimony of the faculty which we call conscience.

The degree of authority which attaches to decisions rendered by conscience is indeed debatable; but there is no doubting that God will bring all things under His judgment. The Lutheran theologians in their treatment of this final action on the part of Him "in Whom we live and move and have our being," cite the passages of Scripture which reveal the second coming of our Lord. It is then that a final division will occur, when those whose names are written in the Book of Life will inherit paradise, while those not within the covenant of everlasting blessedness through Christ will be cast forth into "outer darkness."

This separation, and the consignment of evil doers to the realm of Satan, is not put forth to gain allegiance to Jesus by threatening terrible punishment. The consequence of refusing to follow the way of life which God's Son established and revealed when neglected, is continued spiritual death. It is not positively punitive, as if God would thrust those with latent capacity for citizenship in the Kingdom of His Son into the realm of unceasing suffering. It—the realm of "outer darkness"—is the place where there is nothing that is good. It is the environment which results from being the dwelling place of those who have refused restoration to communion with God and chosen instead to be with Satan and those unable to do other than sin.

THE CHURCH

IN THE NEWS

By G. Elson Ruff

Church must feed Europeans

Food and clothes for Europe must be provided by the churches, because Allied governments have failed to send adequate supplies. This is the opinion of the World Council of Churches, as expressed by Dr. Visser 't Hooft in Geneva.



The United Nations Relief and Rehabilitation Administration has become "one of the greatest scandals" of the war period, Dr. 't Hooft says. He states also that the American Red Cross has not co-operated with the International Red Cross in taking responsibility for the European situation.

Twice recently the International Red Cross has appealed to the World Council of Churches for help, he reports.

A relief organization is being established, which includes Dr. Sylvester Michelfelder, representative of the American Section of the Lutheran World Convention; Dr. Stewart Herman, an American Lutheran staff member of the World Council; Dr. 't Hooft; Dr. J. Hutchinson Cockburn, director of the Reconstruction Department of the World Council; Dr. Adolf Fruedenberg and Richard Staehelin.

The American churches will be asked to collect large quantities of food and clothing, solve the problem of shipment to Europe, finance the organization of distribution, and send additional relief workers to Europe.

Kagawa reports

TOYOHIKO KAGAWA, most famous Japanese Christian, did take part in anti-

U. S. propaganda, he readily admitted to Manfred Gottfried, *Time* Pacific correspondent.

He did it intentionally, he explained, to protect the Japanese Christians. Word was going around that Americans intended to make Kagawa premier of Japan when the war was won. That gave the impression that Kagawa and other Christians were traitors to their country. So Kagawa found it necessary to go on record as a patriotic Japanese.

"I was sorry I had to come down from international Christianity to national Christianity," he told the *Time* correspondent. "I had no choice."

The Japanese army and navy have gone, Kagawa says. They have no further power. "This terrible war experience shows us that we have made a serious mistake. . . . I am organizing a committee to take out all warlike sentences from school books."

The Americans burned down 2,100,000 houses, Kagawa states. "So the common people don't like Christianity. . . . Only kindness can revive Christianity, not mere words or creeds. . . . Missionaries are no use now unless they help."

Trying again

EDWARD J. FLYNN, New York politician, may go again to Moscow and Rome to work on the problem of friendly relations between the Kremlin and the Vatican.

His recent visit to President Truman revived rumors of such a trip. He stated that he expects "eventually" to resume his efforts. Soon after the Yalta Conference, Flynn appeared in Moscow, and was later declared to have carried to the Soviet government

a three-fold proposition on behalf of Roman Catholic populations in eastern Europe.

The Vatican concordat with Poland has recently been canceled by the Russian-influenced Polish government, on the grounds that the Roman Catholic Church in Poland yielded to Nazi persuasion during the war. Persecution of the Roman clergy in Poland has been frequently rumored.

Russian watchfulness over what goes on in the Catholic Church is so careful that *Pravda*, Communist Party newspaper in Moscow, has recently been listing Roman Catholic periodicals in the United States which it believes should be suppressed. One of them is *Commonweal*, an urbane and inoffensive weekly of high literary excellence. The *Catholic World* in New York, the *Catholic Herald* in London, the *Osservatore Romano*, the Pope's mouthpiece, have been targets of Soviet attack.

Guilt

"LET us bow our heads under God's judgment and not lay the blame upon others," advises Pastor Friedrich von Bodelschwingh, head of the famous inner mission institution, Bethel, near Bielefeld in Germany.

"We will not cover ourselves with the excuse that we did not know much that went on behind the barbed wire of camps in Poland and Russia. These crimes were the deeds of German men, and we have to take a share of the consequences," he declares.

Pastor von Bodelschwingh was elected head of the German Evangelical Church in 1933, but his election was annulled by the Nazis. He protested vigorously against all Nazi plans to "liquidate" mental defectives and other hopelessly ill persons among the 6,000 patients in the Bethel hospitals.

"Let us begin with ourselves by returning with all our hearts to Him who can change even the heaviest judgment into a blessing."

Pastor von Bodelschwingh predicted that it will be impossible "within any time we can foresee" to rebuild the large churches destroyed during the war. Meanwhile a new style of building must be devised, combining compactness, dignity, and simplicity.

Be patient with America

AMERICANS do not comprehend that the nineteenth century is dead and that Europe is at a critical turning point, says Dr. Visser 't Hooft, World Council of Churches leader, following his visit to this country early this summer.

As reported by Robert Root from Geneva, Dr. 't Hooft says that Americans feel that the idea of liberty is enough, and do not grasp the urgency of social justice. He compares this lack of understanding to a gap such as that between Vichy and occupied France, and urges patience with America.

It is for Europe to demonstrate that the American and Russian systems are not the only alternatives, says Dr. 't Hooft.

Big circulation

THE *Christian Advocate*, weekly paper of the Methodist Church, has reached a circulation of 318,000—largest of any Protestant denominational paper in America.

Abingdon-Cokesbury Press, Methodist book publishing department, sent out 11,875,685 books, pamphlets, and assorted supplies during the past fiscal year. Total sales of Methodist publications reached an all-time high of \$8,315,232, 60 percent above sales of five years ago.

A program of expansion, to cost one million five hundred thousand dollars, has been approved by the Methodist Board of Publication. A five-story building will be constructed in Nashville, a building purchased in Kansas City, and new presses and other equipment added in several of the large printing houses owned by the board.

IN THE WORLD'S EYE

By Julius F. Seebach

Nine Years ago New Zealand launched a "new deal for the common man." The time and the phraseology have a familiar sound. It was essentially a movement in the interests of the laboring man. By methods with which all are familiar, the movement began a number of schemes favoring labor; but recently the government has been sharply criticized by its beneficiaries as not being generous enough. Though the government still continues in office, it is with greatly decreased majorities. This situation has been made more difficult by the entrance of a "color-line" disturbance. Though there is something of a franchise recognition of the native Maoris, it seems too limited to the natives' growing race consciousness; they feel discriminated against. Too much of the consideration given them has been such as we have bestowed on our Indians. What the Maoris want is not special laws and grants which emphasize their separate status as a race; rather—again like our Indians—the Maoris want to be identified with the citizen body; they just want to be "ordinary New Zealanders."

Guatemala Has recently taken a forward step (August 18) in the founding of an Indian Institute. Its purpose is to protect the native tribes from exploitation; to raise their standard of living, and to lift and broaden their social and cultural level. While it is not expressly stated that the Indians are to be given all the rights and privileges of citizenship, that condition cannot help being the final result. It is gratifying to note the steady trend toward the recognition of the rights of backward peoples and underprivileged

groups. This is on the cards for the tribes under the jurisdiction of the Dutch and French colonies. Already a new labor code has been established in French Africa to safeguard the rights of the individual laborer. Improvement will reach eventually into Portuguese and Spanish colonial areas, and even into the deplorable conditions of the Arab world. There are still some steps to be taken in the U.S.A. on behalf of our Indians.

When Britain's war services voted in the recent general elections, more than forty tons of ballot papers and copies in miniature of election addresses went by "high priority" in special red-labeled "election" mailbags to postal voters in the British forces and merchant navy everywhere. The Transport command delivered them from "Iceland, the Channel Isles and Western Europe to India, Burma, Ceylon, Canada, the United States and South Africa." Often, as in the Burmese jungles, the ballots were delivered by parachute, or from planes landing on jungle airstrips. The ballots for one isolated Burmese detachment weighed only three pounds. In the Southeast Asia Command "one full day was allotted after the receipt of the election material" for the voters to decide how they would vote. The collection of the ballots was as expeditious as their delivery, so that they might help the decision at home.

After the "blood bank," we are now promised the "skin bank." A plastic surgeon of the R.A.F. discovered that skin could be "stored" for future use in repairing wounds. It is especially useful in operations on burned airmen, re-

ducing the number of operations under anaesthetic to one short one—when the skin is cut. Blood plasma is applied to the wound; and thrombin, which acts like a glue, is applied to the underside of the graft in place of stitches to hold the patch firm. This can be done at the bedside without the use of anaesthetics. Skin that has been stored for 21 days was used satisfactorily. The process will likely be improved to preserve skin much longer.

The Jewish journal, *Palestine* (issue of July-August), reports that the Jews of Greece "have been literally decimated" by the Nazi terror once prevalent in the land. To prove its point, *Palestine* further states: "Only 8,000 of 80,000 are left." This is a new contribution to the misuse of "decimate," though in a reverse sense the meaning of the word is preserved. According to the figures given, the original number of Jews in Greece has been decimated nine times and the final decimation cannot be far off. According to a further statement, "Most of the survivors are now homeless and must sleep in shelters and poor-houses. Their economic positions have vanished."

The American University of Beirut offers in itself a practical example of the way toward world peace. With 1,000 boys in a secondary school called "International College," and another 1,000 men and women in the University courses, this institution has representatives of a score of religious groups, aside from Protestant denominations, coming from 40 different states of the Near East, and having a Beirut alumni association as far away as Singapore. The educational system is equally international. The undergraduate curricula are governed by European models, while the university diplomas are authorized by the Board of Regents of the University of the State of New York. The faculty is comprised of

Americans, English, French, Lebanese, Armenians, Palestinians, Poles, Russians, Greeks. There are others—as witness this year's summer school with a Lebanese Druze, an Arab Muslim, a Greek Orthodox, a Spanish Jew and a Persian Bahai for teachers. All get along without friction because they consistently ignore their differences, and emphasize the educational purpose of their presence. A happy illustration of the working out of what is really the world's greatest problem was recently displayed by two lame students—a Jew and an Arab. There was only one pair of crutches available. So the two went around on the campus together, each with a crutch and their free arms around each other's shoulders.

English Excerpts: The English are bothered by their rapidly rising divorce rate. It is approaching 40,000 yearly. A thorough overhauling of the marriage laws is being advocated. Lord Horder, Physician in Ordinary to the King, suggests in his latest book, "Rebuilding Family Life in the Postwar World," that this idea should be equally stressed with the necessary building of many houses. . . . With additional cuts in domestic supplies, due in part to the ending of Lend-Lease, the English sugar ration will remain the same—2 pounds for each person per month. Ours, for some reason, remains at 5 pounds for 4 months. . . . A field in Dorset, England, has been dedicated to the 150,000 Americans who died to win the war in Europe. It has been named Roosevelt Park. . . . From English sources comes the assurance for those who are disturbed by threats of extreme British radicalism because of the recent political upset, that what really has happened has been the return to power of the middle classes, which has always been the case in all of England's crises. Watch the papers and the months ahead, they say.

"AND UNTO GOD"

By Dr. HAROLD S. MILLER, Member of the
Board of Social Missions

PRESIDENT TRUMAN, in his Salute to the Fighting Men on September 2, broadcast this message: "All the resources and all the energy of our country for more than three and a half years have now produced total victory." The President's words are factual. For three years and eight months the American people have made the State a priority. From that fateful day, December 7, 1941, to that day of surrender, September 1, 1945, the winning of victory was our primal task. From Pearl Harbor on we have rendered unto Caesar the things that are Caesar's. We, the members of our churches, did this. For we were at war.

The nation needed our manhood. And the flower of that manhood was given. Twelve million men, the fit, entered the armed service of the nation. They left their work, their homes, their loved ones, and went to the far corners of the world to bring victory to their native land. Our United Lutheran Church can be proud of its proportionate share of the fighting forces. More than three hundred of our pastors became chaplains, and more than 175,000 members joined the armed forces. This we gave, that our nation's defense might be completely successful.

Demands for Destruction

For almost four long years we gave our work and our service to the nation. When the little sixty-five-mile island of Okinawa was finally captured, after three months' struggle, it was known that 334 warships, merchant vessels and naval craft had been sunk or damaged in this single struggle. Nothing in this war symbolizes better the vast industrial machinery behind the fighting effort than those three hundred ships

made possible only by the sweat and labor of millions. Men worked without a day of rest. Women entered the factory or took jobs. Young people found employment. Besides these, others volunteered their services for Red Cross,



Dr. Harold S. Miller, Convener of Committee on Army and Navy Work in the ULCA presents the service flag at the Convention of the ULCA, October 1944. At that time there were 289 chaplains in service in the ULCA, 10 of whom were in the Canadian forces. Six of them had been wounded and eight were decorated for heroic service

Service Centers, Nurses' Aid, Civilian Defense, Blood Donor Banks. It was the popular thing to do. The government needed billions to carry on its stupendous task. It took from most of our people 20 percent of their income over and beyond personal exemptions. It also persuaded us to invest in bonds for war and for victory. From '41 to '45 this nation won its victory because "all the resources and all the energy" were devoted to this end.

And Now Unto God

It is October 1945. This month the Board of Social Missions of the United Lutheran Church in America challenges that portion of America within the membership of our churches to render "unto God the things that are God's."

We "gave" our youth; let us now "give" our youth. The kingdom of God must be served as well as the kingdom of this earth. The returning service man is our first concern in the days that lie ahead. Win him, and you win the boys of today who look up to him. These men must be integrated into the life of the parish that they may share in the coming of the Kingdom. Our church schools, our choirs, our scouts, our Brotherhoods, have all missed these thousands of our young men. The church of tomorrow depends not a little on what we do in the next years to integrate these returning soldiers, sailors and marines. Last month our Baltimore Deaconess Motherhouse celebrated its fiftieth anniversary and consecrated how many deaconesses? Read the number and weep. Last spring our churches confirmed approximately 34,000 boys and girls. How many since have been given to "lapsed members"?

A New Challenge

Air Chief Marshall Harris presents a gloomy picture as he says good-bye to the R.A.F. "War will go on until there is a change in human hearts—and I see no sign of that." Well might those adults who worked fifty, sixty or seventy hours a week in these yesterdays give some of their now spare time to the cause of peace through the change of human hearts. The Protestant churches in 1946 will give to their membership a nation-wide challenge to evangelism. A veritable multitude of those volunteer workers of the past four years should now answer a new challenge. And who shall say it is any less a challenge? Let the warden who pounded the sidewalks of our seaboard

anytime from nightfall to dawn no longer declare, "I can't make the eleven o'clock service." Those thousands of young women who composed the personnel of the Service Center surely should be ready to do something with that Luther League. Having learned to give to the State on a percentage basis, we can give on the percentage basis to the Church!

If the Board of Social Missions could challenge our people now to render "unto God," this month might well mark a turning point in our Church. 1941-1945. 1945-1949. What?

In Lincoln's Words

If God is credited with having a part in the "victory," then He must be allowed to have a part, and a larger part, in the Peace. We cannot count Him in on the one hand and rule Him out on the other. This is a time for sane, sober Christian faith and action.

We all would do well to recall the familiar words from Lincoln's Second Inaugural Address, "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive to finish the task we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan; to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

Only in such a spirit can we keep faith with those young men and women whom we sent forth from our nation to fight for us, and especially with those who will not return to us again. "Thank God, it is over." Yes, thank God too for their part in the struggle, the fruits which, we pray, we may use for lasting peace among the nations. It is only thus that their sacrifices can achieve the purpose for which they were made.

—Social Missions Quarterly.

Friendship that was Valued

Soldiers put Missionary W. THEODORE BENZE'S Pastoral Resources to Varied Services

"It was a fine international group with no thoughts of country or race or color, and we all felt perfectly free and easy and quite at home with one another. Thanks to you, Padre, for making such interesting and satisfying events possible for us at Peddapuram." This word of appreciation was expressed by a ranking British government official to the Rev. W. T. Benze, United Lutheran Church missionary to India, stationed during his last term of eight years at Peddapuram, India.

Mr. Benze, upon his recent return from India, on the *Gripsholm*, was interviewed by one of the secretaries of the Board of Foreign Missions, and when asked about his contacts with the armed forces he told something of his experiences, from which we have gleaned a few interesting anecdotes.

Personally Conducted Tours

Besides having open house at the "Lutheran Missionary Manse," and entertaining socially British, American, and Indian soldiers, Pastor Benze arranged with his fellow missionaries at various times to take groups of soldiers on personally conducted tours

through a small area of our Mission, notably to our Mission Lace Industry, and to the rapidly developing Visran-tipuram Tuberculosis Sanatorium, usually ending with a delightful entertainment by the girls of the Schade High School, and tea in Miss Christenson's charming patio.

Men who knew their Church at home were pleased to see at first hand, missionary work like that of which they had heard in their churches or read in their church papers. Others who, in their own homeland, had but a small place in their lives for the church were amazed at what they saw of the Gospel actually at work. Here, men from Christian countries could see what the Christian message was doing for the various people of India, both among caste and out-castes. The latter, the Gospel has awakened to the astounding fact that they are children of God, citizens of the Kingdom of Heaven, and that even out-castes are among those for whom Christ died. Wherever the cross has been lifted up, there the Christ has drawn men to Him. And so it is that

"Conducted Tour"
for British Armed
Forces, arranged by
Rev. W. T. Benze,
standing, fourth
from right.
Mrs. Benze is third
from right in
center arch





Interior of St. John's Church, Peddapuram, decorated with banana branches for Harvest Festival. Many soldiers befriended by missionaries visited this attractive little church.

in all parts of the world, where soldiers and sailors and airmen have gone, they have "found the Church there."

Home away from Home

Because British, Indian, and even some American armed forces en route to Burma, trained not too far from the vicinity of Peddapuram, the missionary stationed there could offer his spiritual ministry and his honest friendship. It was a joyous part of the day's work, and it seemed to mean much to young men in the midst of the distasteful business of war. The men came to relax and rest in what they called their "Home away from Home," while the missionary went on with his routine activities, or even took some of the visitors along on his visits to near-by villages.

To the little basilica of St. John at Peddapuram, soldiers have come in groups of two or three or more, even by the lorryfull, as on a sacred pilgrimage, to worship, to find friends, and to go away with hearts cheered and lifted up by a satisfying experience of spiritual warmth far away from home.

No small part was played by the "mistress of the manse," who always seemed to have something ready for all comers—a snack to eat, some tea or

coffee, some hot bath water, and clean towels.

Seaport Services

Besides his ministry of faith and friendship to the service men in the hospitals and camps, Pastor Benze made almost weekly journeys to Cocanada, a seaport about twelve miles from Peddapuram. He often was obliged to make the trip by cycle, but was frequently picked up by friendly officers, or army trucks whose drivers were ever willing to give the "Padre" a lift.

In this seaport city there is an old Anglican Church in which visiting English chaplains occasionally hold services for the resident English people. When some of our own Telugu people, baptized and confirmed Lutherans from parishes in our districts and now living in Cocanada, petitioned for Lutheran services in that town, the Bishop of Madras gave special permission to our church to allow Pastor Benze to hold regular Sunday Telugu services in this fine worshipful Anglican Chapel, thus helping to cement common bonds between Anglicans and Lutherans. He particularly enjoyed his contacts with chaplains of the British forces whom he met from time to time.

Along with the happy privilege of ministering to appreciative service men, came also the sad experience of bad news of casualties. Now and then one of these lads would write to the Padre at Peddapuram to let him know of this one and that one in the jolly group of visitors to "The Manse," who would come no more. One had fallen, another was badly wounded, another perhaps was killed in an accident. But that these men, American, British, and Indian, seemed to remember with affection the church and the missionary at Peddapuram, is evidence of the worth of quiet, unobtrusive friendliness and spiritual service offered and accepted in the Name of our Lord.

Two Thousand Protestant Missionaries Will be Back in China within Two Years

By RICHARD T. BAKER, *Religious News Service Writer*

AN ESTIMATED 2,000 Protestant missionaries will be back at work in China within two years, and from 500 to 800 will return within the next year. Most of them will be old hands in China, men and women with experience there who were removed during the war. These are the estimates of leaders of the Foreign Missions Conference of North America, organization of Protestant missionary administrators on this continent.

Catholic missionary executives say that most of their permanent China personnel did not come home during the war but that they are planning at this time to re-establish churches, schools, and institutions of charity in liberated areas.

There were approximately 6,000 Catholic and a like number of Protestant foreign missionaries in China in 1937. Most of the Protestant workers had been evacuated during the eight-year war in Asia.

Planning among missionary executives here for postwar work in China is proceeding at high speed. The first contingent of fifty returnees is now at work clearing passports and passage. Dr. Frank T. Cartwright, Methodist mission secretary, will be the first of the fifty to leave. (Among them is Dr. L. Grady Cooper, Lutheran missionary.)

The resumption of missionary work in China will emphasize two functions: relief and the re-establishment of permanent work. Grants of relief funds for September have been boosted as much as 100 percent over August by some denominations. Mission boards are releasing a number of their workers for service with UNRRA in China.

The main duty of returning missionaries will be to get the church going again with all its activities. Dr. J. W. Decker, secretary of the International Missionary Council, who recently returned from a trip to China, told the China Planning Committee of the Foreign Missions Conference here not to pour mission funds into China as mere

rice money. Where churches have done without missionary aid during the war years they should be encouraged to continue their self-support, he stated.

Dr. Decker said the primary postwar responsibility of missions in China would be to build the church. By this he meant local congregations and communities of Christians, built together into a national spiritual community, with their own ministers and hospitals and schools closely related to the church.

Opportunity for New Experiments

Most missionary planners see the postwar period in China as an opportunity for new experiments. A project in Christianizing the cities and rural areas are two of these. A Christian "core" in every major city of China is being planned, to include churches of all faiths, the YM. and YWCA, Christian schools, hospitals and publishing houses, all functioning together. Similar projects for villages and rural areas are being recommended.

For two years a committee has been laying plans for the rehabilitation of Christian colleges in China, subject to approval there. These institutions, some of the oldest and most highly re-

spected universities in China, have almost without exception been forced from their campuses during the war. The planning committee recommends that these schools, in going back, not return merely to their old forms and schedules but "achieve both geographical and functional co-operation and consolidation."

Most striking of this committee's suggestions is one to unite or federate the four Christian universities formerly in the Shanghai area, namely, St. John's University, the University of Shanghai, Soochow University, and Hangchow Christian College. Similar consolidations are recommended for the Foochow area, for Canton, Peking, Manchuria, Nanking, and Chengtu.

In each area there should be undergraduate instruction of high quality in liberal arts and at least one post-graduate school teaching medicine, dentistry, agriculture, law, engineering, commerce and, if possible, education and theology, these experts declare.

Now that China is no longer a theater of military operations, the military restrictions on civilian movement to and in that area have been lifted. It is no longer necessary for permits to be issued by the commanding general there for entrance into the theater. The group of fifty missionaries about to leave for China was the last of those especially permitted to return by order of Lieut. Gen. A. C. Wedemeyer. Shortly before V-J Day he issued orders permitting fifty non-medical and fifty medical missionaries to return. Wedemeyer notified mission representatives in Chungking recently that only in unusual circumstances would his command refuse missionaries permission to enter China.

Church leaders in New York are optimistic about the future of Christianity in China. It is known that Dr. Decker was assured during his visit to China that the highest governmental authorities there were receptive to the

church and that a minimum of registration formalities would be required of missionary enterprises. The presence of the U. S. Army in China has made friends for America. Millions of Chinese dollars have been given by American officers and men to missions and charitable enterprises there during the past three years.

APPOINTMENTS TO CHAPLAINS' CORPS

THE National Lutheran Council announces in a bulletin dated September 14 that cessation of civilian appointments to the chaplaincy has been made to Dr. Ralph H. Long, Executive Director of the National Lutheran Council, 231 Madison Avenue, New York City, by Chief of Army Chaplains, Luther D. Miller, and Chief of Navy Chaplains, W. N. Thomas.

Chaplain Thomas stated, however, that Navy V-12 theological trainees will probably be commissioned and ordered to active duty when they complete their seminary work.

At present the navy is trying to build up the Regular Navy Chaplains' Corps to authorized strength by transferring those reserve chaplains, who, having served in the war, desire to make the navy chaplaincy a life work, provided they meet the requirements for a U.S.N. appointment. From 20 to 25 additional Lutheran chaplains will be needed, Chaplain Thomas added. If they are not obtained by the process of selective transfer, the Regular Navy Corps may be authorized to draw from civilian sources after perhaps a year.

Reserve chaplains are now eligible for release from active duty in accordance with the Navy Department's general demobilization plan which, at the present moment, requires that an officer must have 49 points. These points are earned in the following manner: one-half point for each year of age, one-half point for each month of active duty, and 10 points for dependents.

LUNCHEON MEETING—Mrs. Lathrop feels Sleepy

I WAS finding it hard to keep my mind on the business of the meeting. Any meeting that begins with a luncheon, I reflected, should be purely social.

Mrs. Benson caught my eye and winked. She straightened significantly and fixed her gaze on the chairman. I wondered, with guilty irrelevance, whether Mrs. Fernley had not eaten as much as the rest of us, or whether the responsibility of conducting the meeting was keeping her awake. Certainly there was nothing sleepy about her next speech.

"At this time," she said, "we will ask the secretary to read the notes of thanks from those who have received flowers from the altar. Not all the people who receive them thank the Altar Guild, and naturally we do not look for thanks. But when you realize how many people do take the time to let us know how much the remembrance has meant to them, it helps us to understand the importance of this part of our work. Our society has a two-fold opportunity: We show our love for God by caring for chancel furnishings and vestments so that our services of worship shall be dignified and beautiful; we show our love for mankind by taking to the sick and shut-in the beauty of His house."

She had very effectively brought my attention back to the business in hand.

Briskly, Mrs. Fernley appointed committees to mend choir robes and make new ones where our pre-war robes would no longer hold together; to launder the altar cloth and change hangings; to distribute flowers; and finally to supervise the placing of Harvest Home offerings in the chancel.

The chairman's eyes twinkled so cheerily beneath her becomingly tilted

fall hat that no one could be offended. "As usual, the Social Missions Committee of the Ladies' Aid will solicit contributions, and see that they are brought to the church. It will then be our duty to see that they are arranged attractively. Those of us who care for the chancel feel that we have a special understanding of what is fitting in this respect."

"And now," concluded Mrs. Fernley, "it gives me great pleasure to introduce to you our speaker, who will show slides and tell us about Floral Arrangements for Home and Chancel."

The slides were beautiful and the speaker charming. Nevertheless, my attention began to wander once more. This time there was no use trying to fool myself by blaming my drifting thoughts on too much rich food, or even on the softness of the speaker's voice. My own mental state was alone responsible.

Tension had been mounting ever since Jerry's return from Eastwick. In fact, it had begun to grow from the time he received the invitation to meet with their church council. At first—that is, at the very first—there had been only a feeling of gratification, which would have been quite out of place in my husband, but which no wife could very well escape. Eastwick is a fine congregation, with a reputation that crosses synodical boundaries. To know that they were considering Jerry as a possible pastor gave me a thrill of pride which I'd hate to acknowledge, even to him.

As a matter of fact, Jerry is one person to whom I'd particularly hate to acknowledge such a feeling. He himself has a rather lofty idea of what is meant by a call. It must be a divine

guidance, as free from worldly considerations as human decision ever is.

I remember that when he was called to Bordenville, I accused him playfully of being a hypocrite. "If you're looking for some sort of mystical signal," I protested, "why spend so much time going over statistics in the minutes of synod? If your decision is to be quite impartial, shouldn't you keep your mind as blank as possible?"

I had half expected him to be angry, but he only laughed at me. "A belief in divine guidance doesn't mean refusing to use your intelligence. Statistics are a thermometer that measures the life of the congregation. They give me one picture of the possibilities for service in that field."

I was tempted for the sake of argument to suggest that in that case all one needed to do was look at the figures, see which congregation was larger, which showed the better financial picture, and let that be one's guide. Yet I knew how seriously he took the subject; and while I might tease a bit now and then, I knew where to stop.

Before Jerry left for his visit to Eastwick, it was obvious that the statistical picture pleased him. After his return, it was equally obvious that he liked the whole outlook there. At the same time, he was seeing his present parish in a new light.

The other evening after Vespers, I waited for him a few minutes after other people had gone. As he came out of the sacristy door near the chancel steps, I walked up the aisle to meet him. Deliberately, he stopped before the service flag with its many blue stars and a gold one for Art.

"That's the part of the congregation I wonder about. Even if I should be called to Eastwick—and I may not be—could I leave just when those boys will be coming back?"

"That's a problem," I admitted, "but it's one you don't have to solve tonight. There will be time enough to settle that

if you hear from them again."

"Of course; and yet I want to make up my mind without too much delay. Every week I keep them waiting for an answer, is a week lost in their parish program."

"If they want an answer," I reminded him.

But now there could no longer be that refuge. The letter had come yesterday asking him whether he would accept if he were called.

His day had been so full of meetings that we had very little time to talk about it until late in the evening. I had touched a match to the fire Mark had laid in the fireplace, and the room looked very cheerful when Jerry finally came home and we settled down to take stock. Yet I had lost completely the dread of being uprooted which had taken hold of me the day he was in Eastwick. Whether they are temperamentally adaptable, or catch it from their husbands, the wives of most ministers achieve, more or less, a cheerful acceptance of their lot in life. Few of them waste energy kicking against the pricks. They have more important things to do.

Jerry reached over the arm of the davenport to flick on a table light. From his pocket he produced paper and pen.

"I've been going over this business all day. Now let's get things down on paper and see where we stand. Here we are. 'Reasons for Going' on this side of the page, 'Reasons for Staying' over here."

"You can really be as businesslike as that about it?"

"I have to be. I've almost made up my mind already. All I need now is the assurance that what I want to do is also the intelligent thing to do."

The weighing and balancing was a lengthy one. We were still at it long after the paper was discarded and we settled down for the night.

Of course, I thought, that's why I'm so sleepy. It's not the luncheon at all.

HAPPENINGS IN THE HOME

By Earl S. Rudisill

DAY CARE OF CHILDREN

● In my neighborhood there are two young mothers with small children. One is the wife of a soldier and the other is the victim of a divorce. Both feel that they have to work in order to care for themselves and their children. They can secure employment provided they can find someone to care for the children during the day. There is no day nursery near enough to serve the purpose. How can this problem be met?

ARRANGEMENTS for the care of children are often made privately between women who are well acquainted. They arrive at their own terms and agree upon hours and what is to be done. The difficulty about such arrangements is that they sometimes result in disagreements and the breaking of friendships.

Situations differ in cities; but it is usually possible to make arrangements for day care of children through a social agency. In the long run it is better to do this for a number of reasons. The agencies have lists of mothers who are willing to take little children into their homes for day care. The mothers and the homes have been investigated. They have been asked to give references, and the references have been consulted. The physician of the foster-mother is asked to certify that there is no communicable disease in the home. The agency's representative visits the home several times, goes over the whole situation with the foster-mother, and outlines the responsibilities and obligations. Later the representative introduces the mothers and the child, and helps them to a working agreement.

The home of the working mother also is investigated to insure the foster-home against communication of any

disease. The physician of the working mother prescribes the formula for a small child's feeding, time and amount of sleep, and so forth. The mothers are encouraged not to become too familiar lest there be disputes. The working mother pays the agency, and the agency pays the foster-mother.

CONVERSATION OF YOUTH

● A short time ago I went to pay a visit to my daughter in — school. The girls showed me a very pleasant time. But in the living room of the dormitory, and again when several girls came into my daughter's room, I got a real shock. They carried on a great deal of ribald conversation and obscene jesting. I was embarrassed, but the girls were not. Later, when I was alone with —, I said, "Aren't you embarrassed by that kind of talk?" She replied, "O, Mother, don't you know that's all they talk about?"

REGRETTABLE as it is, I am afraid that your daughter's statement conveyed much truth. There seems to be more indecorous conversation today than in the recent past, though if you go back to certain other periods of history you will find that it was even worse. Large parts of our society have broken away from Christian ideals of speech and action. Sex is one of the perennial interests of humanity, and sane discussion is often helpful to all concerned. Bawdy conversation and jesting will help no one, but will tend to build up a further morbid interest. Standards of right and wrong have suffered severely from the influence of immoral fiction, suggestive movies, and misinterpretations of the implications of modern science. The minds of many—young and older—are confused. Everything seems to be in

flux. The first World War lowered moral ideals, and this one is dragging them lower. War always directs thought and action into unfortunate channels, and serves to accentuate evils. We shall probably see much of these pagan influences and behavior—perhaps for a good many years—before ideals and standards become balanced and stabilized at anything like a Christian level.

Homes, schools, and churches have to bear part of the blame for the present situation for failing in so large a measure to give adequate Christian education, including a three-fold (facts, attitudes and habits) guidance in regard to sex and boy-girl relationships. Even today there is strong objection on the part of some when it is suggested that there be such a program.

Homes are in the best position to do this. Fathers and mothers can do more than anyone else, but they ought to have the help of church, school, and other community agencies.

A COMMON WEAK SPOT

● I am a young woman employed in a large city. My home was in a small community, but it seemed that there was no opportunity for me there. I went away to business school and now have a nice position in an office. But my life is a lonely one. Everyone at my place of employment is pleasant and courteous, and sometimes I go out with some of the girls. But I don't want this kind of life to go on forever. As a normal person, I hope for marriage and a family. But what chance is there for a girl to meet nice young men here? All the men in the office are married and have their families. Where is a girl to meet young men here in the city?

YOUNG lady, your situation is by no means unique. You have put your finger on a very weak spot in city life, and indeed in the life of many smaller places. In small communities, however,

everyone knows a large proportion of the people, both younger and older. In similar situations in cities a considerable number of young people, along with many older ones, drift into the taprooms and night clubs. That is not a solution to the problem, and it may prove the beginning of worse problems. Let me suggest that you start going to church regularly and become active in church work. There is your best chance to meet fine associates of both sexes. Give attention to self-improvement, including manner of meeting and mingling with people, willingness to be of service, care about your own appearance, and friendliness coupled with a wholesome degree of dignity. Take some pains to enlarge your circle of acquaintances, for they may become the means of your meeting other fine companions. Go to reasonable lengths to meet young men, but do not become a "pursuer."

Here is a real need which churches (and other institutions and agencies) ought to meet. What better service could they render to the Christian family than to help young people to meet the right kind of companions? The social side of the church's life has too long been a "blind spot." Informal arrangements by churches whereby young men and young women could meet and enjoy sports and recreation, as well as worship and study, would serve a number of noble purposes.

Sociologists are pointing out two needs: what they call "a marriage market," of the informal character just mentioned, and freedom for both sexes to take the initiative in courtship. To meet the first the church can do a great deal. The latter represents an old taboo, which is no longer so strong, and will, in time, disappear. Many other great needs, however, must also be met in the interest of intelligent, wholesome courtship, Christian marriage, lessening of divorce, and general improvement of Christian family life.

TEXTS AND COMMENTS

—By J. WILLIAM McCauley

"WORLD COMMUNION"

Ephesians 4:22-32; Matthew 9:1-8.

THE first Sunday in October marks for many congregations the starting line for the grand race in the church's fall activities. The most appropriate signal for the start is the call to Holy Communion. At the beginning of a new era in history, it is suggested that all Christians gather in their churches on this Sunday and unite in a worldwide service of contrition, prayer, and re-consecration to the cause of the Redeemer. "World Communion Sunday" should be observed as more than a formal recognition of the essential unity of believers. Spiritual communion goes beyond human efforts to cement the nations into worldwide comity and co-operation. Holy Communion is an urge of the spirit, and operates savingly at the source of all right conduct—in the regenerated heart.

We, who are many, are one body in Christ, and severally members one of another. **Romans 12:5.**

UNITED WITH CHRIST. Following World War I, the ULCA declared what is our continuing belief, "that there can be no final unity of mankind apart from the teachings of Jesus Christ, and that we will support all legitimate means in agreement with the pure Gospel to further the vital unity of mankind." This unity of accord with the teachings of Jesus has its higher corollary in the unity of spirit as set forth under Christ's figure of Himself as the Head, and the redeemed as the members of His body, the Church. The many dissensions still existing throughout the world tell of the infantile state of the millions who are seeking the way of the Prince of Peace, but who have not yet "grown up" into developed

character. They need, as St. Paul exhorted, to "grow up in all things into Him Who is the Head, even Christ."

The working in due measure of each several part maketh the increase of the body unto the building up of itself in love. Ephesians 4:16.

BUILT UP IN LOVE. Words and acts are often misunderstood; but the language of love is unmistakable. Love rights wrongs, and its silent expression makes plain many enigmas. A maligned man may be found more righteous than his accusers when the searchlight of sympathetic understanding reveals hidden motives. "By this shall all men know that ye are my disciples, if ye have love one to another," said Jesus. "Not looking each of you to his own things, but each of you also to the things of others," is the divine way of solving the critical problems facing the jealous and suspicious nations during these reconstruction days. "Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering."

Neither give place to the devil. Ephesians 4:27.

FIRM IN THE FAITH. Jesus remarked that Judas was possessed of a demon when the latter betrayed Him. The traitor was not permitted to partake of the Lord's Supper. As said St. Paul, "Ye cannot drink the cup of the Lord, and the cup of demons." In China, the new national church seeks fraternization of the various church bodies; but when the All-China Inter-religious Association includes Buddhists and Moslems as well as Protestants and Roman Catholics, the Christian Church realizes that essential differences in belief cannot permit a real unity in spirit. We

should beware of unionistic efforts which involve compromises in faith as earnestly as we deprecate separatist movements.

Let the peace of Christ rule in your hearts, to the which also ye were called in one body. Colossians 3:15.

RULED BY PEACE. Peace is a power as well as a principle. The peace of God "passes all understanding" because it is so different from the peace which is man-made. The former comes as a free gift, by grace; the latter as a hard-earned prize of armed conflict or of diplomacy. "A lasting peace," according to the current formula, must be "based on justice"—an outward relation. But justice must be founded in righteousness and mutual good will—and that means an inner forcefulness, a subtle gift of the soul that trusts in the care of the heavenly Father, a pervasive peace that outreaches thence into social relations and transforms hate and selfishness into Christian brotherhood.

He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. John 6:54.

VITALIZED BY THE SACRAMENTS. If the church is Christ's body, then the sustenance of each part or member is from "the broken body" and "the shed blood" of the divine Life-Giver. Most socialistic programs as well as capitalistic efforts are doomed to failure if they lack the fundamental of spiritual vitality. The baptism of blood, of sweat, and of tears cannot wash away sin from the human heart, nor can material plenty give eternal life to souls that are dying. To be lifted from the present low level and resurrected "at the last day" into the permanently satisfying is not possible by the efforts of human governments and co-operative undertakings. To attain unto holiness and happiness, regeneration by the Spirit through the Word and Sacraments alone will avail.

**"Jesus, truest Friend, unite
All Thy consecrated band,
That their hearts be set aright
To fulfill Thy last command.**

**"Let us live, O Lord, at one,
As Thou with the Father art,
That through all the world be none
Of Thy members left apart." Amen.**

Worldwide Communion Sunday—October 7

By Martin J. Hoepfner

**OUR many sins confessing,
We come, dear Lord, to Thee;
Accept our humble pleading;
Help us Thine own to be.
We know Thy love, dear Jesus,
Can cleanse our sinful way;
We pray Thee, come and bless us,
Make strong our faith this day.**

**We've come to have communion
From every land today.
Bless Thou, dear Lord, our union,
Let worldwide peace hold sway.
Take Thou our hands and lead us
Toward Thy sweet Home above;
Oh grant us, gentle Jesus,
Hearts that are filled with love.**

**We gather at Thy table
To be from sin set free;
And pray Thee, make us able
Thy love each day to see.
Grant in Thy Body broken
And in Thy Blood once shed
We'll find a pledge unbroken,
A hungry soul well fed.**

**Thus strengthened by Thy Blessing,
Lord, send us forth this day
Thy Name to all confessing,
With loyal faith alway.
Help us through this communion
A better life to live;
And to our worldwide union,
Thy peace, dear Lord, now give.
Amen.**

Across the Desk

VOLUME XXVIII, Number I

THE "merger convention," by which and at which the United Lutheran Church in America came into corporate existence, occurred November 14 to 18, 1918, but accomplishment of the combinations by which merging was realized required several months. For example, the convention decreed authorization and publication of a single weekly journal to supersede those issued by the United Synod in the South, the General Synod, and the General Council. However not until April 1, 1919, did *THE LUTHERAN*, Volume I, Number 1, reach its subscribers. Volume II contained the issues from October to March inclusive, and Volumes III and IV also each contained the issues of a six-month period. But beginning October 5, 1922, the entire year's numbers were bound into Volume V, and the first issue of October has since that time been the date from which twelve months' issues were numbered.

For the sake of the records, we comment that 1831 was the year in which the Lutheran Church in the United States began publishing continuously a journal in English. Under the name, *The Lutheran Observer*, and appearing for a while twice per month, the ministry of the Church by print was begun and continued until now.

DAYS WITH MISSOURI SYNOD

SEPTEMBER 19 and 20, 1945, will be among the underscored date days in the offices of Lutheran editors and publication managers in the United States and Canada. Such special marking will signify the initial conference of this group in St. Louis, Mo. Those in attendance were the guests of Concordia Publishing House, and of the editors of

The Lutheran Witness, official organ in English of the Missouri Synod.

Comfortable rooms were made available for the discussion periods and an evening meal in one of St. Louis' large hotels provided an opportunity for the directors of Concordia Publishing House and of Concordia Theological Seminary, the president and members of the faculty of the latter, and the editors and managers to meet together. Hospitality was cordially extended and sincerely appreciated.

For the ULCA's representatives, Acting Manager and Treasurer, Mrs. M. A. Roberts, with Messrs. Armbruster, Hoepfner, and Rhody, and Editors Melhorn and Ruff were present. Dr. Ruff was re-elected secretary.

The number of participants belonging to the Missouri Synod has increased in recent years from one in the person of Editor Theodore Graebner, D.D., to six. The invitation to meet in St. Louis was extended a year ago when the Editors and Managers met in New York in the newly acquired Church House of the ULCA. At that time Dr. Martin Sommer represented the editors of *The Lutheran Witness*, and Managers Dorn and Adolph Myer the publication enterprises.

The place of primary importance in the 1945 discussions we would assign to papers which dealt with the post-war work that the Lutherans in North America are planning to undertake. It is a great program of co-operation with their brethren on other continents. Firsthand reports of actual conditions in Europe and elsewhere are becoming frequent and reliable, and the churches that are the Lutheran constituency in the United States and Canada are responding generously to appeals for

aid in rehabilitation and reconstruction. For the first time in the past one hundred years, all the world's Lutherans are in a fellowship by which the needs of one part are articulate to the resources of those who are not victims of war's destructiveness.

While cordiality was unmarred by any form of controversy among those in attendance at this "first meeting in Missouri," we do not interpret its program as indicating any strikingly visible advance in Lutheran union in North America. Three groups—the ULCA, the American Lutheran Conference, and the Missouri Synod—are engaged at the same time in the same kinds of Christian duty, in many of the same places. Contacts are occurring with growing frequency, and conflicts have shown an encouraging decline in number. Interpretation of this increase in mutual appreciation favors progress toward unity which at certain points of advance will resemble union.

The publishing and editorial agencies of America's Lutheran general bodies are happy in the privileges they enjoy and in the work assigned them for performance. That conferences emphasize the advantages of co-operation and relegate controversies and competition to an unhappy and inefficient past delights them. This "more fraternal spirit" was obviously present at the recent meeting.

"FOOD, WORK, AND HOMES"

WE were tempted to reduce the above phrase to the initials FWH and then challenge you to interpret them, as you have learned to use abbreviations during the past five or ten years. But the challenge would have been an unfair one, because the words are part of an excerpt from an address by Winston Churchill, who said:

"The policy of waging war until victory would be incomplete, and indeed spoiled, if it were not accompanied by a policy of food, work, and homes in

the period following the victory for the men and women who fought and won."

We found the paragraph near the end of a 32-page pamphlet of which page one bore the inscription, "Britain's Future in the Making." We do not believe all we read, nor do we forget that plans are much easier to describe than to realize. But if the British people whose stewardship is command of production, processing, and distribution will make the program implied in the trio of words their objective for realization, they will bring to their nation the most that man, management and industry can attain.

The "breakdown" of the planning, as it is pictured page by page in the pamphlet, deals first with the family. That is, support is proposed by means of national insurance to the bearing and rearing of more children than one. Direct support in cash, free meals, and medical care is specified. For the other end of life, when capacity to earn is declining, is old age insurance.

Earning capacity is conserved and increased by "canteens, nurseries, hostels, and rest centers," located conveniently to men and women at work. The provisions for public education, among them compulsory school attendance up to age sixteen, are featured. The final chapter in the program deals with housing. One infers that the buildings destroyed by war will not be rebuilt, but replaced with structures in which comforts will be available at rentals within the earning power of every industrious family.

The whole layout strikes one as possible of attainment. The only factor to which no consideration seems to have been given is religion. Just where the Church, its community of believers and its spiritual training is placed, one does not discern. This could be another instance where mind and body were amply cared for but the soul was left to fight for its nourishment. Is this the Church's fault?

By Nathan R. Melhorn

OLD AND NEW COMMANDS

Mosaic Law and Evangelical Revelation Establish and Empower the Family

Deuteronomy 6:4-9; Luke 2:51-52; Ephesians 5:22, 25; 6:1-4. Scripture for October 14

ON one plane there is a large degree of agreement between what has sometimes been defined as natural and spiritual law. To what one might describe as the natural laws, Moses gave recognition so that they form a part of the legislative enactments which were revealed through him to the Chosen People. In the later and more pre-eminently spiritual realm our Lord did not interfere with the Mosaic regulations except where traditions had overweighted them. The apostles in their letters to the early church developed phases and implications of domestic life which apply to the family.

Certainly the Christian religion does not encourage the kind of research that has been carried on in recent years among primitive people by scholars, and therefrom derived the origin of the family covenant. If the domestic ways of the Australian aborigine and the African bushman have any significance, they indicate the corruption of the relationship which the Creator authorized, and for which He provided a blessing.

Also it can be observed that recognition of the family as the unit of the state is not equivalent to the position which both nature and our religion prescribe. It can be said with authority that the first formation of human order is that which results from the relationship of individuals as they are found in the family. It is in recognition of this first connection that the claims of clan, nationality, and race are derived. Here also is the first form of government, namely, patriarchal, which is a direct development from the family.

Spiritual Relationships

It seems to the writer of this page that the relationships of children and parents to each other must be derived from the Creator's provisions for the continuation of man's life. While there is some discussion as to the manner in which the human soul originates, it is commonly held in the

Lutheran Church that the spirit of man is born as his body is born. That is, the souls of children enter into human life, as do their bodies, through the process of birth. They have this distinction from the beginning of the physical nature, that the latter is subject to death but the spirit is endowed with everlasting life. Obviously, however, this relationship of soul to parents and of parents to souls, places upon the offspring both an obligation and a dependence upon those to whom they owe existence. On the other hand, the parents who bring children into the world have not originated an individual who is temporarily their child. On the contrary, to the extent that every person born after the course of nature, is endowed with a spirit, it is needful that parents should discharge the obligations that are involved in this power which their Creator has bestowed upon them. This implies that priorities and provisions for both parents and children are inherent in the way in which God has created us.

It is with this origin in the background that the New Testament's enactments concerning parents and children are revealed. Our Lord does not state a new marital covenant because that which was in effect amongst the Jews was applicable to the Christian form of domestic life. When the apostles whose proclamation of the gospel brought them into contact with the homes of the people, they, under the guidance of the Holy Spirit, bade children be obedient

to parents and bade parents "not to provoke their children to disobedience."

Marriage and Future Life

Our Lord in one of His discourses on the relationships of parents and children declared that life beyond the grave does not involve marriage. "In heaven," He said, "there is neither marrying nor giving in marriage." This information, however, does not preclude the extension of the domestic from the earthly to the heavenly regime. It can readily be thought that there will be recognition in heaven among

those who have inherited eternal life. Indeed it is one of the comforting teachings of the Christian religion that the everlastingness of our spirits enables this longed-for consummation of domestic happiness.

DAILY BIBLE READINGS

October 8-14

- M. Teaching the Word to Children. Deuteronomy 6:4-9.
- T. The Four-fold Life. Luke 2:51-52.
- W. Obedience to Parents. Ephesians 6:1-4.
- Th. Learning the Word of God. II Timothy 3:14-17.
- F. God's Worship Established. Joshua 23:6-11.
- Sat. Piety in the Home. I Timothy 5:1-4.
- S. Wisdom and Understanding. Proverbs 4:1-7.

News and Views on Our Sunday Schools

The Sunday School Curriculum is more than the course of lessons studied in the Sunday school. It is all phases of religious education in the congregation's program.

By this time of the year our programs of religious education should be fully launched. How much thought and planning have gone into it? How many Sunday school superintendents and teachers have sat down together to review the courses now being taught, and to see to it that the correct lesson materials are in the hands of the pupils of the ages for which the courses have been prepared? How many pastors have assisted their officers and teachers in mapping programs which shall contribute to the objectives toward which all Christian agencies should be striving?

Where Emphasis Should Be Placed

More and more everyone is coming to realize that the most potent influence in the life of the individual is his home and home environment. It has always been true, but we have not always realized it.

If we want a Biblical example of that truth, consider Moses. He was the adopted son of a crown princess, reared in a palace, educated in the best schools of his day, and at one time head of the armies of Egypt, subject to the influence of all the pagan religions of Egypt. Yet Moses remained a Hebrew of the Hebrews. Why?

Because during his early years he was trained by his own parents in his own Hebrew home.

Place your emphasis there—on the homes of your pupils. Win the whole family, provide material for family worship and family guidance. *The Augsburg Uniform Series for the Home* is being designed more and more to meet the felt need in that direction. Make an annual "home visitation" a part of your school program.

Place emphasis upon the Bible—not just upon bits of it, or information about it. Plan definitely to have the Bible itself read both in school and home.

Do not neglect your Sunday school. It must supplement the influence of the home. In many cases it must inspire homes to accept their responsibilities. Often it must furnish guidance and materials to the homes. That for which we should strive is a growing partnership between the church and homes. By all means see to it that pupils of a certain age use the materials and study helps prepared for their age groups.

Teaching Thoughts for October 14

1. The Christian home is the one big hope of the future.
2. Wisdom, love, and mutual consideration are keynotes to successful home life.
3. Christ at the center of the home makes it a home.

THE YOUNG PEOPLE

By Amos John Traver

Christian Community Understanding of Economic Groups

James 2:1-9

"SUPPOSE there comes to your meeting a man who wears gold rings and handsome clothes, and also a poor man with dirty clothes; if you attend to the wearer of the handsome clothes and say to him, 'Sit here, this is a good place,' and tell the poor man, 'You can stand,' or, 'Sit there at my feet,' are you not drawing distinctions in your own minds and proving that you judge people with partiality?" James 2: 2-4 (Moffatt Translation). (If possible read the whole book of James in Moffatt's vivid words.)

The place to begin in any study of our topic is right in our own churches. Thank God for the churches, many of which I have known, where both rich and poor meet on the level of confession. If there is discrimination against the poor in the church, Jesus with His peasant clothes, His tool-calloused hands, and labor-marked followers would find no welcome.

Economics and Religion

We may set down as a basic principle that before the altar all sincerely repentant men are equal. We may find difference of opinion about the responsibility of the church for economic conditions.

Religion has been used by vested interests despoiling the poor, to keep the poor content. The preaching of the hope of heaven has been used to discount the importance of poverty. To be content with one's lot may be a bar to improvement. Before the revolution Russia was dominated religiously by a Church that was frankly on the side of the rich and noble. It was used to keep down the spirit of revolt. It can be understood when communism discarded the only religion with

which it was acquainted, calling it the "opiate of the people."

In America we know a church that has always had within it leaders of social vision. Often they have been a minority, but they have been influential in the battle against economic injustice. As in medicine we have discovered that it is just as important to prevent disease as to treat it, so Christianity is awaking to the importance of prevention of poverty, economic injustice, and all the enemies to happiness and useful living.

Karl Marx, upon whose teaching communism has been built, believed in the economic interpretation of history. He believed that the root cause of war and all the rest of the world's ills was economic. He was wrong; for the root cause is sin.

I like better the definition that history is the story of the world's great men. Too many of them have overcome the handicaps of economic injustice to believe in economic determinism. But Karl Marx was partly right. The standard of people's living is either favorable or unfavorable to the growth of good character.

Every pastor knows what the depression did to the lives of his people. True, he had a glorious message for the victims, and that message gave courage to thousands who otherwise would have given up. He has just such a message of comfort for the homes bereaved by war. Yet he sees war as the enemy of Christianity. He must see economic injustice in the same light.

Human Rights

Every child who is born ought to have the opportunity to live a healthy life; to

have education and training that will develop his talents to their highest possibilities; to live in a home and a community morally and physically clean and wholesome; and to have full opportunity to invest his life where it will count most for the world and for his own and his family's happiness. These rights must not be claims on the basis of self-interest, but on Christ's principle, "not to be served, but to serve."

This right of opportunity may be thought of as coming out of his inheritance as a child of God. All mankind is one great family. The great majority has not realized this relationship; but it is our business as Christians to carry the knowledge of God's Fatherhood to all the world. Through Christ we are "joint heirs." The spirit of brotherhood, or of neighborliness—a word that Jesus preferred—must shape industry and national policy.

As Christians, we must be on the side of the oppressed in every wise effort to spread the fruits of the earth. Our appetites ought to be spoiled for a good meal so long as there is a hungry child whom we might feed. Our satisfaction in the good things of life, in the opportunities we have had to become useful members of society, and in all that we like to call "the American way of life," ought to stir us to an interest in the "have-nots."

To translate all this into terms of your community—What economic groups are not getting an opportunity for wholesome, useful living? What can we church folks do to insure an opportunity for every child to become what God purposed for him? These questions must be faced.

* * * *

TO LEADERS: Topic, October 14. Next, "Social Needs."

The Lutheran Service Center, Hollywood, Calif.

At recent meetings of the Advisory, Social and Canteen Committees of the Lutheran Service Center of Hollywood, Calif., wartime services were reviewed and policies for peacetime operations proposed. The forty-five participating congregations are vitally interested, and are regular contributors to this common project under the auspices of the Service Commission of the National Lutheran Council.

During a little over two years of wartime operation the total attendance has been 275,000 service personnel at the Center; 59,100 have been overnight guests in the dormitory which, according to city officials, is one of the finest in Los Angeles; 61,373 breakfasts have been served and 91,361 lunches, all free of charge. The canteen service extends from 8.00 A. M. to 11.00 P. M.

Thousands have joined in the hymn sings, parties, and devotions held Saturday evenings and Sunday mornings. Nearly all Lutheran service men and women visiting Hollywood attend services in the Lutheran churches. Five thousand religious

and 17,500 general interviews are reported by the staff of workers.

Total cash cost of operation up to V-J Day had been \$60,000. Of this, the dormitory guests themselves absorbed \$23,000 by paying the 25 cents and 50 cents nightly laundry fee. It has cost the Lutheran Church only 13½ cents for each of the 275,000 who have been in attendance.

The three committees voted unanimously in favor of the following propositions:

1. That the Center be urged to continue its specialized service to men and women in uniform during demobilization.
2. That we have the social committee outline a plan to attract more service men to churches for communion and young people's activities.
3. That a program of rehabilitation for returnees be developed at the Center as necessity demands and at the discretion of the staff.
4. That we offer our facilities and our co-operation to the Lutheran Welfare Council of Southern California.

H. CLARENCE JOHNSON, Director.

Chapter in Story of Lutheranism

Lutherans Working Together—A History of the National Lutheran Council, 1918-1943. Osborne Hauge. National Lutheran Council. 126 pages. \$1.25 (paper, 75 cents).

ANYONE who wishes to know the story of Lutheranism in the last quarter-century needs to know the story of the National Lutheran Council. Here it is—concisely and accurately told by one who, as secretary of the Publicity Department from 1937 to 1943, was closely identified with it.

The study is essentially factual, yet it is illuminated by a reasonable amount of interpretation. How did the NLC get started? Who were the persons to the fore, then and down through the years? What has it done? What difficulties beset it? What has kept it from doing more? How is it related to the Lutheran World Convention? What promise does its new constitution (included in this volume) hold? All this and more you will find—with twelve pages of photographs that alone tell much to one who studies them.

It is a little humiliating to see the part that the two world wars have played in forcing us Lutherans to do some things that we should have been big enough in thought and spirit to do without that pressure. But it is inspiring to see how God can use both clergymen and laymen when they yield themselves fully to His work and will, to see how real a contribution each of the bodies has proved itself able to make, and to glimpse something of the greater future that lies ahead.

The laymen and ministers who have lived and labored through the years of the Council will want this summary and survey for its own sake. For those coming on the scene more recently it is a "must" if they are to serve with intelligence.

HENRY H. BAGGER.

Traveler for Christ

Journey to Chungking. By Daniel Nelson. Augsburg Publishing House. 154 pages. Price, 50 cents. (Paper covers.)

DR. NELSON has confined himself, generally, to his trip from the Twin Cities to Chungking, to which important capital he

went as the official representative of the Lutheran World Convention. The trip was so unusual and Dr. Nelson is such a master of incident and of narration that it is not at all surprising that the book is extremely interesting.

The author touched various phases of life and a number of countries *en route*, and he gives us a vivid description of much that he saw. It is realistic reporting—with a smile. He keeps the reader looking ahead as he dramatizes what millions of men and women have experienced since 1939. His story reveals characterization, emotion, and atmosphere, and he gives one the impression of a universality of kindness and courage among men.

Naturally I read somewhat critically his comments on India. There are a few minor slips, but, notwithstanding these, his remarks about India give the reader much helpful information. He presents no solution for the political question, but he is by no means naive in what he says about it.

Dr. Nelson belongs to China. His father, a brother, a son, and other relatives lie buried in four different provinces. His account of his travels and experiences, as he returns to his adopted land, is most refreshing, as are his faith and confidence in the Chinese. One feels that China's mountains and rivers and "good earth" belong to him as they do to the 450,000,000 inhabitants of that mighty giant. He believes in China and its people. In words of eloquence he pays tribute to their faith and courage, their tenacity and endurance,

their friendliness and hospitality, their achievements in the face of poverty and suffering, and their truly marvelous contribution to China's war effort and to her continuance as a nation through the literal bearing of burdens too heavy to be borne.

J. ROY STROCK.

Stories for Sermons

Macartney's Illustrations. By Clarence Edward Macartney. Abingdon-Cokesbury. 421 pages. \$2.50.

THE distinguished minister of First Presbyterian Church, Pittsburgh, has written a helpful book for the busy sermonizer. This collection contains 1,500 cross-indexed illustrations of color and power.

Experiences from the author's varied ministry and his wide travels bring a warm, intimate, and authoritative note to the themes of home, church, and personal religion. Art, literature, drama, history, and life today are sifted for striking messages of spiritual significance. Some of the stories are familiar, but brilliantly retold. Most of them are new, challenging, thought-stimulating. Best are the original stories, which glow with imagination.

Pungent passages abound: "Preach with authority—not with the varying authority of personal experience but the authority of heaven itself. . . . Without a 'Thus saith the Lord,' the preacher knows no more about it than anyone else."

Dr. Macartney has read widely and well, observed keenly, lived richly, and has brought us his treasury in heart-lifting prose.

W. ROBERT MILLER.

Comfort the Sorrowing

From Sunset to Dawn. By Leslie R. Smith. Abingdon-Cokesbury. 125 pages. \$1.

HERE is a little volume about death, which leads step by step from despair to hope. With directness of language, devout logic, and evangelical feeling, Mr. Smith presents thirty-eight brief meditations: sixteen on comforting thoughts to store in the memory, fourteen which offer prac-

tical and immediate guidance, seven concerning the blessings that can be wrested from sorrow, and a final one entitled, "Time Heals."

A treasure-house of poetry and incisive illustrations, which have been wisely selected, is an integral part of the work. Perhaps this fact together with the psychologically sound arrangement of the meditations demonstrates the particular genius of the book. Read daily, it can offer comfort, awaken intelligent understanding, and strengthen the will of the bereaved. Wherever it is used its effectiveness will not be slight.

WALLACE E. FISHER.

Can Religion Be Taught?

The New Education and Religion. By J. Paul Williams. Association Press. 198 pages. \$2.50.

AT a time when educational theory looks like a rubble heap, this thoughtful discussion can hardly fail to interest anyone who believes—as many do not—that religion can be taught, and who wants to see it taught.

It shows that religious teaching in America is in a state of abject failure in comparison with what it must be if religion is to mean anything in the life of the nation. It argues that to transmit our present culture and to create a more democratic one, public education must produce people whose lives are organized around the loyalties of a "high religion"—not necessarily the Christian religion.

It warns that if education fails to do that, it will be captured and used by some new autocratic movement, probably some form of American fascism. Professor Williams then discusses seven possible plans of procedure, and advocates a combination of them which he thinks would work if the people of America were behind the undertaking.

This book is likely to displease every reader at some point, as it did your reviewer at several; but the reviewer still thinks anyone will be glad to have read it. It is as unconventional a book as that.

H. GRADY DAVIS.

TO THE CHURCHES OF GERMANY

Message Sent by DR. S. C. MICHELFELDER, Commissioner of the American Section of the Lutheran World Convention at the Headquarters of the World Council of Churches in Geneva, Switzerland

Dear Brethren:

YOUR Lutheran brethren in America realize how the devastations and horrors of war have come to you. We are aware that the destruction of your homes, your churches, and your cities has obliterated much that is dear and sacred to you. We know that sickness, famine and death are stalking through your land. Our hearts go out to you in sincere sympathy. Our prayers ascend to the Throne of God for you all; not only in public worship, but in private devotions.

Your Lutheran brethren in America seek to find the best means to help you. Now we are limited by the authority of the armies of occupation. For the present there are many things we would like to do but cannot. The Lutheran World Convention, American Section, which I represent, has elaborate plans for coming to your aid. Millions of dollars will be forthcoming if we can reawaken that kinship in the faith which once was so strong.

Properly Authorized

The American Section of the Lutheran World Convention has commissioned me to come to Geneva for one year to establish headquarters with the World Council of Churches. Here I shall take part in the deliberations of the committee on reconstruction. We want to help you in the most efficient way and as quickly as possible. I hope that I may have the privilege of coming to you in person.

The American people have always had a generous spirit. They have not lost it. It will be my responsibility not only to report to our people in America the needs of pastors and people of devastated Europe, but also the spirit that now exists. I am anxiously awaiting reports.

We know that many of you have suf-

fered imprisonment and persecution for your faith and your resistance to those satanic powers which tried to destroy the Church of Jesus Christ. We have been shocked by the reports of how many of your brethren have suffered martyrdom for the cause of Christ. The blood of the martyrs is still the seed of the church. We believe that these hallowed dead have not died in vain. We believe that a stronger church will arise from these ashes in the land of the Reformation.

Repentance a Virtue

God still hates sin; but He loves the sinner. Where you have erred in judgment, recognize it and retrace your steps to the Cross of Christ, our Saviour. If you have trusted cruel, godless leaders who have misled and deceived you, pray God for the grace and courage to say: "I was wrong," "We were wrong."

It is my high privilege to send to you the greetings from your brethren in America. They will anxiously await a message from you. Before the throne of God all of us have sinned and gone astray.

May the God of Peace and Hope be merciful to us all and keep us in the bond of faith in our Lord Jesus Christ. He knows and He understands. He is ready to help us. May we together rededicate ourselves to Him Who said: "I will build my Church." Though weary and tempted, may we never forget His promise: "Lo, I am with you always, even unto the end of the world."

S. C. MICHELFELDER.

MISSIONARY to the Jews Henry Einspruch lists in the latest *Hebrew Lutheran* names of Jews converted to Christianity: "Alfred Edersheim, Felix Mendelssohn, August Neander, Bishop Schereschwesky, Benjamin Disraeli, and Daniel Chevolsohn."

South Carolina News

A Consecrated Nurse, Congregational Activities and Anniversaries

By WYNNE C. BOLIEK

TWENTY-FIVE years of devoted service as a thoughtful, comforting, Christian nurse and leader is the record of Miss Pearl Leitzsey of Columbia, S. C. On July 31 Miss Leitzsey completed twenty-five years of nursing at the South Carolina Sanatorium, for nineteen of which she has held the responsible position of Superintendent of Nurses. Miss Leitzsey has seen the institution grow from a small beginning to one of the largest and best institutions in the south.

In fact, the services of this leader cover a longer period. During her second year of training as a nurse, she developed symptoms of tuberculosis and was admitted to the sanatorium, which had been in operation less than two years. There was no infirmary, and due to the lack of adequate nursing facilities, it was customary for ambulant patients to assist in the care of very ill patients. Thus Miss Leitzsey had opportunity to demonstrate her ability in her chosen profession.

Miss Leitzsey returned to the Baptist Hospital to resume training in 1919. Upon completion of her course, she accepted a place on the nursing staff of the sanatorium. These duties were assumed on August 1, 1920. Six years later she was promoted to the position of Superintendent of Nurses, which she still occupies.

Besides her love for and devotion to the duties of nursing, Miss Leitzsey has been interested in beautifying the grounds. Today the large modern brick building, together with other buildings, reflects in the beauty of the landscaping, her interest and hobby.

Quoting from the paper published by the sanatorium, *SoCaSan Piper*, which gives an interesting article on Miss Leitzsey's record, we give the following: "Tuberculosis nursing is unique in that the

nurse must play the essential role of providing the degree of efficient service and also combine with strict discipline a congeniality of atmosphere that promotes recovery at the greatest possible speed.

"While adhering to a code which sometimes imposes restraint on those under her care, Miss Leitzsey's human understanding of the many social problems of the tuberculosis patient has endeared her to them by her kindly interest in them as individuals and her basic confidence in their good intentions.

"For many years Miss Leitzsey has been a faithful worker in the promotion of the anti-tuberculosis program. She has seen knowledge replace ignorance and the tuberculosis death rate drop steadily each year. In reviewing her long and fruitful years of service, this worker can have a just feeling of pride and satisfaction for the privilege of taking such an active part in the fight against tuberculosis."

Sunday School Enlistment Program

A special enlistment program for the Sunday schools of the churches in the Columbia area has been arranged for the week of October 14. This program has been set up under the direction of the synodical Committee on Parish Education together with the Parish and Church School Board of the ULCA. A representative of this Board will be on hand to direct the program as outlined.

With restrictions now removed on the holding of conventions, plans have been completed for the annual convention of the *Women's Missionary Society of the Synod*. This will be held in Charleston October 10 and 11. Advanced reports indicate a very successful year for this organization, the financial contributions being the largest in its history.

New Congregations Organized

Atonement Church is the name of the organization recently effected at Laurens. The Rev. J. Shelton Moose of Clinton, S. C., had a large part in bringing about the organization of this congregation.

Plans are under way for the organization of a congregation at *Georgetown*. This group has a building, and regular services are conducted each Sunday afternoon by the Rev. Cecil W. Carpenter of Mt. Pleasant. During June and July, Miss Anna Margaret Lominick of Pomaria worked in this area under the direction of the Mission Board of synod. Her services consisted chiefly in visiting the people of the community, conducting a Bible school for two weeks, and canvassing certain sections of the city. Some assistance was given this work by the Board of American Missions.

The Rev. H. B. Watson resigned the Chapin Parish, Chapin, S. C., August 20, after having accepted a call to Nativity Church, Spartanburg. He will succeed the late Rev. George A. B. Sigwald.

A special program promoted during the summer under the direction of the synodical Parish Education Committee was that of the work of the Children of the Church. Miss Lucy Brady of Columbia was the field worker during this period. Her duties took her into many congregations of the synod, where she rendered helpful service in stimulating fuller interest and activity in work among children.

The Rev. M. L. Kester, pastor of the Ridge Parish, arranged a special service on the fifth Sunday of July in which members of the congregations of this parish came together at Bethlehem Church, Leesville, for a day of spiritual fellowship. The Rev. Karl W. Kinard, president of the synod, spoke at the morning hour and J. L. Yost, D.D., president of the seminary, and Mrs. Karl W. Kinard, vice-president of the Women's Missionary Society, spoke in the afternoon. The plan is that the churches of the parish meet each fifth

Sunday for closer contacts and fellowship. At such time the causes of the Church are to be presented.

An Informed Church

A Bible school conducted in *St. Peter's Church, Chapin, S. C.*, July 30-August 3 under the direction of the Rev. G. H. C. Park, pastor, proved to be quite successful. The textbook used for the adult class was the Minutes of the South Carolina Synod. President Kinard conducted two 50-minute periods the first afternoon, discussing the work of the President and the Executive Board as shown in the minutes. On another afternoon leaders in the work of Social Missions and the Institutions of the Church, using the same textbook, outlined the work of these agencies. Pastor Park believes that when the people are informed about the program and causes of the Church, they will give more intelligent co-operation in support of them.

"Homecoming Day" was observed at *St. Paul's Church, Pomaria*, the Rev. J. Emmett Roof pastor, August 19. Guest speakers for this occasion were: President Kinard, the Rev. J. B. Harmon, S. P. Koon, D.D., the Rev. Y. Von A. Riser. Dinner was served on the grounds. The attendance was quite large.

Florence Church to Relocate

St. Luke's Church, Florence, the Rev. Enoch D. Stockman pastor, has sold its church property. The State Highway Department has plans for the building of a new highway by the old church property, and at a considerable higher level, which would mar the property and lessen its value. The church plans a new building in a different location in the city.

The Rev. L. O. Dasher, pastor of the St. David's Parish in West Columbia, has been sponsoring vacation Bible schools in the three churches of this parish. The school was held late in the afternoon, followed by a worship service, at which a guest preacher spoke.

The Rev. J. Luther Ballentine, pastor of the Blythewood Parish and Christ Church, Denny Terrace, spent the month of August at the Chicago Lutheran Seminary for study.

The Rev. Vernon Frazier was installed as pastor of St. James Church, Sumter, on the morning of July 15. The charge to the pastor was made by the Rev. F. W. Brandt, president of the Southern Conference, and the charge to the congregation by President Karl W. Kinard.

The Rev. J. Shelton Moose, pastor of St. John's Church, Clinton, attended the Leadership Training School at Nawakwa, Pennsylvania, upon invitation of the Parish and Church School Board and the synodical Committee on Parish Education. During his absence, in the month of July, President Kinard filled his pulpit.

Extensive improvements are being made to the church property of *Colony Lutheran Church, Newberry County*, the Rev. C. J. Rice pastor. The interior of the church is being painted, a center aisle arranged, pews redecorated, and the entrance changed. The cost of these improvements will exceed \$2,000. Beth-Eden Church of this same parish is planning for the erection of a new church. A considerable fund is already in hand.

In the Southern Mountains

During the early part of August, the writer had the privilege of visiting in Virginia and North Carolina. While in Virginia, he participated in a special Preaching Mission at Messiah Church of Helton Parish near White Top, Va. My family and I were privileged to stay in the dormitory of Konnarock Training School at Konnarock. Each evening we accompanied the Rev. A. K. Hewitt, superintendent of the Southern Mountain Mission work, across the mountain to conduct these services. The cool mountain breezes, the fine food and fellowship with the people of this area proved a great blessing to us. We are proud of the work the Lutheran Church is doing in the Southern Mountains.

Diamond Jubilee at Leesville

September 2 was quite an eventful day for the members and friends of *Wittenberg Lutheran Church, Leesville*, the Rev. J. Milton Frick pastor. The occasion was the observance of the 75th anniversary of this congregation. At the Sunday school hour, a special message was delivered by Chaplain Jason W. Oxner. At the morning service, the sermon was delivered by the Rev. Lester A. Wertz of Cameron. The devotions for the afternoon were in charge of the Rev. Clyde G. Steele of Cairo, Ill. These three pastors are sons of the congregation. Greetings were extended by former pastors and supply pastors and from the various institutions and agencies of the Church. Among them were the Synod of South Carolina represented by President Kinard; the Lutheran Seminary, Newberry College, Lowman Home and Orphan Home. The concluding message for the day was delivered by the Rev. Dickson W. Taylor of Radford, Va., also a son of the congregation.

Wittenberg Church has a noble record of service throughout the years, and the members may be justly proud of the accomplishments and face the future with a determination for continued activity for greater accomplishments.

Plans for Church at Snyder, New York

COMPLETING a successful drive among the congregation and the community, *Ascension Church, Snyder, N. Y.*, is planning to break ground in October for the erection of its new church. The architect's plans call for a Colonial-style structure in keeping with the homes in the community. The cost will be approximately \$70,000. Ably assisting the Rev. William C. Kaiser in bringing this campaign to a successful conclusion were Dr. Hummond and Mr. J. Harold Genrich. The building will be located at the corner of Main Street and Burroughs Drive, in the heart of Snyder's residential area.

Rochester—the Flower City

By HOWARD A. KUHNLE

The Rev. Everett F. Wright, pastor of Zion Church, Cohocton, N. Y., will terminate his pastorate the end of September to accept the call to Zion Church, Clarence Center, and Trinity Church, East Amherst, near Buffalo. Pastor Wright will succeed the Rev. Frank P. Welkner, who became superintendent of St. John's Home, Buffalo. Pastor Wright has done conscientious work at Cohocton, and led the congregation in the celebration of its seventy-fifth anniversary in August 1944. He was ordained in 1934, and served the Lutheran Church at Raymertown, N. Y., 1934-43.

The Rev. Robert W. Stackel, pastor of Emmanuel Church, Rochester, announces that Sister Lillie Kyzer took up her work as parish deaconess September 15. She will supervise the youth program and Sunday school, together with regular parish work. Sister Lillie, a native of North Carolina, was trained at the Baltimore Motherhouse. She was connected with Tabitha Home for Girls, Lincoln, Nebr., 1933-40, was a student and assistant to the Dean of Women and Nurse at Midland College, Fremont, Nebr., 1940-43, and served in Puerto Rico and the Virgin Islands 1943-45. She has also had summer experience at Luther League camps, and the Brooklyn Inner Mission Home for children.

Miss Emily Kener, girls' worker at the Inner Mission Society since 1937, has resigned her position. A reception for her was held September 5. Participating in the farewell in her honor were the Rev. J. Norman Carlson, assistant superintendent, who conducted the devotional service; Mrs. Henry Barg, chairman of the Women's Group; the Rev. Edward G. Goetz, superintendent; and the Rev. William M. Horn, president of the Board of Directors, who spoke of Miss Kener's efficient and consecrated Christian service.

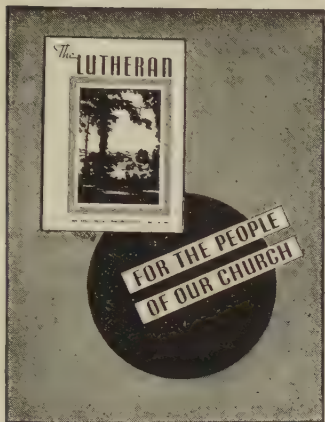
Dr. Walter A. Maier, famous Lutheran Hour preacher, spoke in the Eastman Theater, Rochester, September 16.

The Silver Bay Conference

The Genesee Valley District Luther League conducted the first week-end conference in its history over the Labor Day week-end. It was called the "Silver Bay Conference," because the usual synodical summer school at Silver Bay on Lake George was not held this year. Included on the program were twilight devotionals, lecture periods, Bible hours, and recreational periods. Leaders were Miss Anna Schlegel of Allentown, Pa., representing the Luther League of America; the Rev. Frederick W. Grunst, pastor of Zion Church; Pastors Goetz and Carlson of the Inner Mission Society; the Rev. Alfred L. Beck, the Rev. Philip R. Hoh and Mrs. Clifton O. Dason of the Church of the Reformation; and Miss Jeanne Merriman of St. John's Church. The Rev. Dorr E. Fritts of St. Paul's Church was dean, and was assisted by the following committee chairmen: Dorothy Boncke, president of the District, of Immanuel Church, Webster; Ruth Krautwurst and Carl Martens, Resurrection Church; and Wilma Klem, of St. John's Church. Margaret Norden, St. Paul's, was registrar.

Leadership Training School

Clarence L. Neun of St. John's Church, dean of the Lutheran Leadership Training School, reports that this year's school opened with a banquet at the Church of the Reformation September 24. The speaker was Arnold F. Keller, D.D., Redeemer Church, Utica. Ten sessions will be held from October 1 to December 3. Courses and teachers are: "The Prophets and Their Messages," the Rev. Dorr E. Fritts; "How the Bible Came to Be," the



This is— **CHURCH PAPER MONTH**

The call has gone out to every pastor to support his church paper in the campaign for subscriptions in every congregation of the U.L.C.A.

Here is an example:

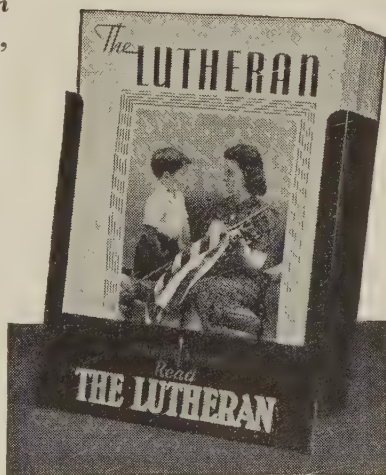
In the last subscription campaign, the Ladies' Aid Society of Faith Lutheran Church, Walters, Minn., the Rev. Geo. L. Holmquist, Pastor, procured 67 NEW subscriptions from the 206 members of the congregation.

The Reverend O. E. Feeman, Pastor of St. Luke's Lutheran Church, Roaring Springs, Pa., writes:

"It is a pleasure indeed to be able to distribute 20 copies of 'The Lutheran.' My people are saying: 'It is one of the best religious magazines published.'

"At the same time it is teaching the boys who sell 'The Lutheran' industry and economy."

**Try This Plan In Your Church
IT WILL WORK**



Rev. Alfred J. Schroder; "The Church and Social Work," the Rev. Edward G. Goetz; and "Guiding the Religious Growth of Primary Children," by Sister Josephine Gouker, parish deaconess of the Church of the Reformation. In addition to one elective course, all students take the appreciation course entitled, "The Lutheran Church Today," consisting of lectures by various pastors and laymen on the ten Mondays of the school.

Pastor Eugene L. Stowell reports that the second mortgage on the parsonage of

Resurrection Church was burned September 16. It originally amounted to \$3,500, was reduced gradually, and was fully liquidated by a recent payment of \$1,300. Fifteen hundred dollars has also been paid on a note on the church, incurred when the building was erected in 1927. The note originally amounted to \$15,000, but is now down to \$3,800. This church has had fine success with the "no pledge system," which has been in use for several years. The speaker for the twentieth anniversary celebration October 21 will be Frederick E. Reissig, D.D., executive secretary of the Federation of Churches of Washington, D. C., formerly pastor of Emmanuel Church. Pastor Stowell exchanged pulpits with the Rev. Yost Brandt of St. Paul's, Pittsford, September 23.

From Downtown St. Louis
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REEN MEMORIAL
LUTHERAN CHURCH

"A Church Where You Feel At Home"
1034 S. KINGSHIGHWAY BLVD.

CARL I. EMPSON, Pastor

BIBLE SCHOOL 10:00 A. M.
CHIEF SERVICE 11:00 A. M.
LUTHER LEAGUE 7:00 P. M.

STREET CARS

No. 51—Forest Park—No. 18—Taylor Ave.

BUSSES

No. 95—Kingshighway—No. 101—Vandeventer

All stop one block from the Church

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ALFRED L. GREWE, D.D., Pastor

2831 Kingshighway Memorial Blvd.

SUNDAY SERVICES 10.45 A. M.



When in
Baltimore visit
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2100 W. Baltimore St.

Two blocks from the Highway No. 1 on Baltimore Street Car No. 15 from the center of the city direct to the church.

P. S. Baringer, D.D., Pastor
Matthew I. Wiencke,
Assistant

SERVICES 8:30 and 11:00 A. M.
BIBLE SCHOOL 9:45 A. M.

A Cordial Welcome to All

Carthage College

DR. REIDAR THOMTE, new chaplain and professor of Bible at Carthage College, Carthage, Ill., began his work in mid-September. Dr. Thomte received his Ph.D.



degree from New York University last spring. He is a graduate of Hartwick Theological Seminary and of Martin Luther Seminary, Minneapolis, Minn., and was a Bible student at Biblical Seminary, New York.

Reidar Thomte, Ph.D.

For five years, Dr. and Mrs. Thomte served on the mission field in China. For several years he has been head pastor of Trinity Lutheran Church, Brooklyn, N. Y., where he had three associate pastors working with him.

At Carthage College, Dr. Thomte will serve as spiritual counselor for all students and teacher of Bible.

California Sunbeams

Mainly Personal News of Pastors and Church Workers

By JOHN A. M. ZIEGLER

PRESIDENT James P. Beasom, Jr., spent the month of July visiting congregations, several seminaries of the Church, meeting with the staff of the Board of American Missions in New York City, and holding a conference with President Franklin Clark Fry of the United Lutheran Church.

During the month, two new congregations were organized: *Our Saviour's*, Tucson, Ariz., with 82 charter members; *Faith*, Phoenix, Ariz., with 76 charter members. Faith received about 70 of its charter members from Grace Church, the Rev. H. C. Lindsay pastor.

Both of these new congregations have purchased desirable lots, and plans are being considered for financing the buildings.

The Rev. Carl Tambert, president of the Central Conference of the Northwest Synod, has recently been installed pastor of the First Church, Glendale, Calif.

The Rev. Dr. William F. Poat has resigned the pastorate of Trinity Church, Riverside, due to ill health. At this writing, he is reported to be improving.

Herbert J. Weaver, D.D., pastor emeritus of St. Luke's Church, Huntington Park, is enjoying an extended vacation, visiting relatives and friends at Troy, Ohio. He reports a six-day auto trip with his brother and wife that took them through Urbana, Delaware, Millersburg, Strasburg, Bolivar and Smithville. Dr. Weaver's father was one time pastor at Bolivar. Dr. Weaver preached in the Bolivar church Sunday morning.

Chaplain Franklin H. Swanson, formerly pastor of the Church of the Holy Trinity, Morningside Park, Inglewood, visited the congregation and preached Sunday morning, August 26, at the invitation of the present pastor, the Rev. J. Benner Weaver.

Inglewood Lions' Club, of which Chaplain Swansen was an officer, entertained him at luncheon. He left the following

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But They Will Return

Tourist traffic officers are reporting the exodus of hundreds of families from Southern California, en route to their old home places in the middle west. Lest our eastern friends conclude that these tourists are fed up on the long continued unseasonable weather—high fog, clouds and sifted sunshine—allow me to assure you that many of these east-bound folks have declared that they intend to return to California before the snow flies.

More than this, they are off on a joyride, eager to spend the easy money they earned in their sojourn among us. Do you wonder that they plan to return to California, where snow and ice and the shoveling of coal are unknown, and where living conditions are so inviting?

The Rev. Orval Awerkamp, for ten years pastor of Grace Church, Richmond, Calif., recently became pastor of Trinity Church, Long Beach. He began his services September 2, when he was welcomed by a large, enthusiastic congregation. Installation services were conducted Sunday night, September 16.

Pastor Awerkamp is a son of Southern California: born and reared in the First Church, Los Angeles, and St. Luke's, Huntington Park.

Invitations were issued to a reception in honor of *Mr. and Mrs. Fritz C. Noel*, on the occasion of their golden wedding anniversary, September 16, at the home of Colonel and Mrs. Charles F. Nielsen. The reception was given by Mr. and Mrs. Clarence A. Zimmerman, Mr. and Mrs. Fredrick A Noel, and Colonel and Mrs. Charles F. Nielsen, in honor of their parents.

Chaplain Strevig Re-assigned

Chaplain John R. Strevig has recently been transferred to the Office of the Chief of Chaplains in Washington, D. C. A vet-

eran of the African and Italian campaigns, through which he served with the famous First Armored Division, Chaplain Strevig returned to this country in 1944 after two and a half years of overseas service. Prior to his present Washington assignment, he was chaplain of the Prisoner of War Camp at McLean, Texas. In his work there among the 3,000 German prisoners, he was assisted by two German chaplains, one a Protestant, the other a Catholic.

A graduate of Gettysburg College and Seminary, Chaplain Strevig held pastorates in Lutheran churches in St. Thomas, Pa.; East Berlin, Pa.; and Calvary Church, Baltimore, Md. It was from this last pastorate that he left to accept a commission as a chaplain in the Army shortly before Pearl Harbor.

Chaplain Strevig's wife and daughter are making their home in Gettysburg, Pa.

William H. Hager

(Continued from page 2)

While thus applying himself to his business with unflagging energy, he has not been unmindful of the social welfare needs of his community. Always interested in the educational, library, and recreational facilities of the city, he has achieved vital gains in the moral and social health of Lancaster, Pa., through his leadership in the uniquely effective Law and Order Society, which he helped to found.

Of greatest importance have been his churchly interests. As a member of Trinity Lutheran Church, Lancaster, he has devoted much time and thought to its advance and allowed no project or objective to lack his support. In addition to serving the Ministerium of Pennsylvania, he was successively sent as delegate to the General Council. He participated in the merger convention of 1918 at which the United Lutheran Church in America came into being, and has been a strong figure at almost every convention of the Church since that time. Outstanding service has been rendered by him through the former Com-

mittee on Moral and Social Welfare and the Board of Social Missions, of which he is now a member. For several decades he has been a director of the Philadelphia Seminary and one of the leaders in the Laymen's Movement for Stewardship in the ULCA.

Years do not diminish Mr. Hager's love and interest in his home, his city, his business, and his Church.



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Eastern Ohio Highlights

By G. D. KEISTER

THE twenty-fifth annual convention of the *Eastern Conference of the Synod of Ohio* met September 13-14 in Grace Church, Dover, Ohio, George W. Nicely, D.D., pastor. There were 41 pastors and 20 lay delegates in attendance.

The first session was the Confessional Service and Holy Communion. The sermon, “The Gospel Treasure,” was preached by the president of conference, the Rev. M. G. Bishop. The service was in charge of the president, Secretary D. F. Alber, and the pastor loci.

Devotional services were conducted by the Rev. Elmer Gregg, the Rev. Kenneth E. Wilt and the Rev. Ben D. Warner.

New pastors welcomed into conference were: the Rev. Carl Coad of Cambridge, Fred C. Wiegman, D.D., and the Rev. Albert H. Buhl of Trinity Church, Akron, and the Rev. Kenneth E. Wilt of Niles.

The devotional paper on Article II—“Of Man”—of the Augsburg Confession was presented by the Rev. Dwight P. Bair of New Middletown. A paper on “Present Trends in American Theology” was given by Prof. T. A. Kantonen, D.D., of Hamma Divinity School, Springfield, Ohio.

The fellowship banquet Thursday evening was well attended and the address, “The Balance of Life,” was given by Fred C. Wiegman, D.D., of Akron.

The program Friday morning was made up of an address, "The New Foreign Missions: Far-Eastern, South American and African," by Edwin Moll, D.D., executive secretary of the Board of Foreign Missions. Miss Emma Baer, who served twenty-five years in our Lutheran Mission, in India, was at the conference. She is a member of the local congregation.

The work of the Children of the Church was presented by Mrs. George F. Weissling of Wapakoneta, secretary of this organization in the Synod of Ohio.

The business of the Synod of Ohio was outlined by President George W. Miley, D.D.; the Rev. E. Clyde Xander, superintendent of synodical missions; the Rev. Carl Driscoll, executive secretary of Religious Education and Young People's Work; and Mr. George Rinkliff, treasurer.

Officers for the ensuing year are: President, the Rev. M. A. Stull, Youngstown; secretary, the Rev. Gerald North, Magnolia; treasurer, Mr. L. R. VanLehn of New Philadelphia. Clerical representative on the executive board—E. P. Scharf, D.D., of Baltic. Lay representative on the executive board—Mr. E. P. Scott of Cleveland.

In 1946, the convention will be held in Christ Church, Cambridge, Ohio, the Rev. Carl Coad pastor.

Church Changes Name and Pastor

HISTORIC English Lutheran Church, 1329 S. Alvarado St., in Los Angeles, Calif., has changed its name to *Advent Lutheran Church*. This action was taken by the congregation September 9, at which time William S. Dysinger, D.D., pastor since 1915 and just retired, was voted pastor emeritus.

The same night the Rev. Henry Scherer was installed as the new pastor by James P. Beason, D.D., president of the California Synod. The liturgist was Albert B. Schwartz, D.D., president of the Southern Conference. A reception followed.

Advent Church has had but two pre-

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vious pastors since the turn of the century, W. J. Weaver, D.D., serving from 1900 to 1915.

The Rev. Henry Scherer terminated his pastorate at First Lutheran Church, Fresno, Calif., August 31 and has begun his work in Los Angeles.

Pastor Scherer has served First Church since February 15, 1944. The church has made great strides: The communicant membership grew from 152 to 225; new members have been received every month of the pastorate, with 103 adult and 67 child members added to the roster. Attendance, contributions, benevolence and property values have reached all-time high figures. A new parsonage has been bought. The confirmation classes of 1944 and 1945 were the largest in the church's history and the vacation church school each summer was the largest in the city. The church has been the meeting place for one of the largest groups (144) of children in the weekday church school program sponsored by the Fresno Council of Churches during the school year.

Pastor Scherer has taken a large part in the religious life of the community. He served as executive secretary of the Fresno Council of Churches; headed the first UNRRA campaign for clothing in that city; and was active in the Boy Scout movement. He and his family moved September 1 to the new parsonage purchased by Advent Church, Los Angeles.

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Personals

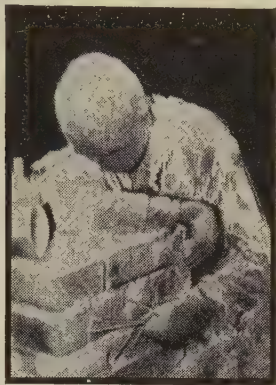
The Rev. George W. Forell was installed as pastor of St. Peter's Church, The Bronx, N. Y., at an evening service September 9. The Rev. Ernest C. French, president of the New York Conference, read the installation service. The Rev. John Sprock, pastor of the Church of the Epiphany, The Bronx, was liturgist, assisted by the Rev. Frederick J. Forell. Chaplain W. Morgan Edwards, U.S.N.R., recently returned from eighteen months of overseas duty with the Marine Corps, preached on the theme, "The Christian Ministry in War and in Peace," relating his experiences in combat duty to the ministry of the church at home. He pointed out that religious experience on the battlefield is lasting and profitable only against a background of religious training, or "a previous introduction to God."

Pastor Forell, before starting his work in The Bronx August 1, was pastor at the Church of the Redeemer, Ramsey, N. J.

Mrs. Albert W. Frey began work June 15 as full-time parish worker at the Church of the Resurrection, Augusta, Ga., of which the Rev. J. Frank Davis is pastor and W. A. Reiser, D.D., is pastor emeritus. Mrs. Frey has been closely connected with Lutheran educational programs. She is a graduate of Winthrop College and, while a student there, served as secretary of the southeastern region of L.S.A.A. She is well known in Luther League work in North and South Carolina and has served on the faculty of the Joint Summer School for Church Workers of the South Carolina and Georgia-Alabama Synods. As full-time parish worker, she will assist in parish visitation and in the religious program and general promotional activities of the congregation.

WHEN the "SS Muhlenberg Victory," launched at Baltimore, Md., in July, went to sea as a cargo ship and troop carrier, it displayed in its wardroom a fine water color painting of Major Gen. John Peter

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In addition to presenting the painting to the ship, the college has provided a library of 350 volumes, a trunk of recreational equipment, stationery for the crew, and several framed photographs of the college.

The Rev. Clarence B. Lund was installed September 9 as pastor of the Church of the Ascension, St. Paul, Minn. Officiants were R. H. Gerberding, D.D., president of the Synod of the Northwest, and Pastor H. T. Rasmussen, Stewardship Secretary.

Pastor Lund has spent most of his life in the Twin Cities. He was graduated from Carthage College in 1931 and from Northwestern Lutheran Seminary in 1934.

Having served as student assistant at Salem Church, Minneapolis, for three years, Pastor Lund was called to Redeemer Church, Hartford, Wis., where he served five years. In 1939 he accepted a call to St. John's, Elkhorn, Wis., where he served until acceptance of the call to Ascension Church.

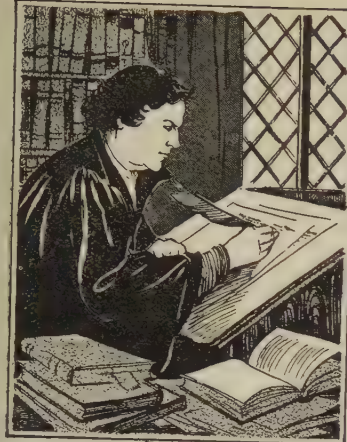
In Elkhorn, the membership practically doubled, the church and parsonage were remodeled, a new organ purchased, and the church became debt free.

In addition to his congregational duties, Pastor Lund serves as editor of *Sursum Corda*, nationally known church music journal; chairman of his synod's Committee on Church Music, and as a member of the Committee on Church Music of the United Lutheran Church in America.

His leadership in Religious Education is attested to by the number of his articles printed in several magazines of national scope and by his successful presidency of the Wisconsin Sunday School Association. His influence has directed a number of fine young men into full-time Christian work.

Pastor and Mrs. Lund will make their home in the second floor apartment of the church building, 2050 Stanford Avenue.

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Paul J. Hoh, D.D., president of the Lutheran Theological Seminary at Philadelphia, Pa., received an honorary Doctor of Laws degree at a special convocation to be held by Upsala College, East Orange, N. J., Tuesday evening, October 2. The convocation marked the seventy-fifth anniversary of the founding of the New York Conference of the Lutheran Augustana Synod, which is one of Upsala's supporting constituencies. Dr. Hoh was presented for the degree by the Rev. Karl E. Mattson, the newly elected president of the New England Conference of the Augustana Synod.

Dr. Evald B. Lawson, president of Upsala, who is writing the history of the New York Conference, states that in the early period a number of pastors were trained for the Augustana Synod at the Philadelphia Seminary.

Others to receive degrees at the convocation included the Rev. Julius Lincoln

of Chicago, former president of the New York Conference; and Dr. P. O. Bersell, president of the Augustana Synod, and a former president of the National Lutheran Council.

CONFERENCES

The Alleghany Conference of the Central Pennsylvania Synod will meet in Casebeer Lutheran Church, Sipesville, Pa., October 16, at 10.00 A. M. John E. Stambaugh, Sec.

The East Pennsylvania Conference of the Central Pennsylvania Synod will meet October 22 and 23 in Grace Church, 35th and Spring Garden Streets, Philadelphia, Pa. The sessions will open Monday at 2.00 P. M. The Holy Communion will be administered Monday evening at 7.30. Tuesday sessions at 9.30 A. M. and 2.00 P. M. George T. Miller, Sec.

The eighth annual convention of the *Susquehanna Conference of the Central Pennsylvania Synod* will be held October 13 in First Lutheran Church, Watsonstown, Pa., beginning with the Holy Communion at 9.30 A. M. Adam P. Bingaman, Sec.

The fall meeting of the *North Platte Conference of the Synod of Nebraska* will be held Tuesday, October 9, in First Church, 21st and A Sts., South Sioux City, Nebr., the Rev. J. Ernest Messer pastor.

The conference will open with the Holy Communion at 10 A. M. O. W. Ebright, D.D., superintendent of Tabitha Home, will preach the Communion sermon. Paul de Freese, Sec.

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The Western Conference of the Maryland Synod will meet at Trinity Church, M. A. Ashby, Ph.D., pastor, Monday, October 15, at 9.00 A. M. Raymond M. Miller, Sec.

WOMEN'S MEETINGS

The thirty-first annual convention of the *Women's Missionary Society of the Georgia-Alabama Synod* will be held in the Church of the Ascension, Savannah, Ga., C. A. Linn, Ph.D., pastor, October 10-12.

Mrs. Thomas H. Weeks, Pres.

The twenty-sixth annual convention of the *Women's Missionary Society of the Indiana Synod* will be held at St. John's Church, Fourteenth and Chase Sts., Anderson, Ind., October 17 and 18, the Rev. Roy B. Setzer pastor. The convention will open Wednesday at 2.30 P. M. with a Confessional Service and Holy Communion.

Mrs. Robert Heine, Sec.

The twelfth annual convention of the *Women's Missionary Society of the Kentucky-Tennessee Synod* will be held October 18-20, at Fenner Memorial Church, Louisville, Ky., the Rev. Roger G. Imhoff pastor.

Emma L. Detmer, Sec.

The sixty-third annual convention of the *Women's Missionary Society of the Evangelical Lutheran Synod of Maryland* will be held at the Church of the Reformation, Caroline and Lanvale Sts., Baltimore, Md., October 3 and 4, the Rev. Howard F. Reisz pastor. Due to ODT rulings, it is necessary to meet again in Baltimore.

Ruth E. Heberlein, Sec.

The sixth annual convention of the *Women's Missionary Society of the Alleghany Conference of the Central Pennsylvania Synod* will be held in Zion Church, Hollidaysburg, Pa., October 4. The convention theme will be, "Christ for the World."

Mrs. Ralph W. Birk, Sec.

The sixth annual meeting of the *Women's Missionary Society of the Susquehanna Conference of the Central Pennsylvania Synod* will be held October 10 in Grace Church, State College, Pa., John M. Harkins, D.D., pastor. Speakers: Miss Nona Diehl, Mrs. W. H. Menges, Miss Hazel Naugle.

Mrs. John J. Weikel, Sec.

The sixtieth anniversary of the *Women's Missionary Society of the Allentown Conference of the Ministerium of Pennsylvania* will be commemorated at their annual convention October 18 in St. Peter's Church, Packer Ave. and Vine St., Bethlehem, Pa., Corson C. Snyder, D.D., pastor. Sessions at 2.00 and 7.30 P. M.

Mrs. Ernest Haller, Stat. Sec.

The fiftieth annual convention of the *Women's Missionary Society of the Lancaster Conference of the Ministerium of Pennsylvania and Adjacent States* will be held Thursday, November 1, in Grace Church, Lancaster, Pa., Allen L. Benner, D.D., pastor. Sessions at 9.45 A. M. and 1.45 P. M.

An executive meeting at 9.15 A. M. will precede the convention sessions. Speakers: M. Edwin Thomas, D.D., the Rev. Harold W. Reisch, the Rev. Andrew Somnese.

Mrs. Elmer Curry, Sec.

The convention observing the fiftieth anniversary of the *Women's Missionary Society of the Norristown Conference of the Ministerium of Pennsylvania* will be held in the Church of the Transfiguration, Hanover and Chestnut Sts., Pottstown, Pa., the Rev. Theodore L. Fischer pastor, October 25. Sessions at 9.45 A. M. and 1.45 P. M.

Elizabeth G. Kidd, Rec. Sec.

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The seventeenth annual convention of the *Women's Missionary Society of the Long Island Conference of the United Synod of New York* will be held November 2 in Messiah Church, Russell St., Brooklyn, N. Y., the Rev. John W. Klahn pastor. The theme will be "Extending the Kingdom."
Aurelia C. Strebel, Sec.

The thirty-seventh annual convention of the *Women's Missionary Society of the Wisconsin Conference* will be held October 14-15 at the Church of the Atonement, Wright and Quincy Avenues, Racine, Wis., of which the Rev. Jerome Miller is the new pastor.
Marie Nelson, Sec.

The *Women's Missionary Society of the Central Conference of the Synod of Ohio* will hold its twenty-fifth annual convention October 25 and 26 at First Church, Galion, Ohio, the Rev. H. S. Barnes, Jr., pastor. The convention will open at 2.00 P. M., Thursday.
Mrs. Robert H. Miller, Sec.

The fall meeting of the *Women's Auxiliary of the Lutheran Theological Seminary at Philadelphia* will be held Friday, October 19, at 2.00 P. M., in the Seminary Chapel. The address will be given by Dr. Paul J. Hoh, president of the seminary.
Ruth D. Rhyne, Sec.

OBITUARY

Mrs. E. Walter

Elizabeth Walter, wife of Dr. E. Walter, died September 14 at the Mary Laning Memorial Hospital, Hastings, Nebr., after a prolonged illness. Leukemia was the cause of death.

Born at Westboro, Mo., October 2, 1903, Mrs. Walter came as a girl with her parents, the Rev. and Mrs. William Harder, to Nebraska. She attended Midland College at Fremont, Nebr., and was graduated from the Bryon Memorial Hospital Nurses' Training School at Lincoln, Nebr.

She was united in marriage to Dr. E. Walter January 10, 1937. Following their marriage, Mr. and Mrs. Walter moved from Lincoln, to serve Immanuel Church, south of Hastings.

As a leader in church work Mrs. Walter was active in the Missionary Society, the Luther League, Sunday school and other activities for the religious training of children, serving also as choir director and organist.

As a trained nurse she gave her skill and time to homes in their community. Mrs. Walter held the office of statistical secretary of the Missionary Society of the Midwest Synod for three successive years.

She is survived by her husband; two children, Richard Earnest and Elizabeth Ruth; one foster child, Barbara McMillan; her parents; five sisters, Mrs. Martha Miller of Elberton, Ga.; Miss Helene Harder of Sunbury, Pa.; Mrs. Christina Pfenniger of Salina, Kan.; and Mrs. Dorothea Allerhelliggen of Hanover, Kan.; three brothers, the Rev. M. J. Harder of Johnsonburg, Pa.; Earnest H. Harder and William F. Harder of Lincoln, Nebr.

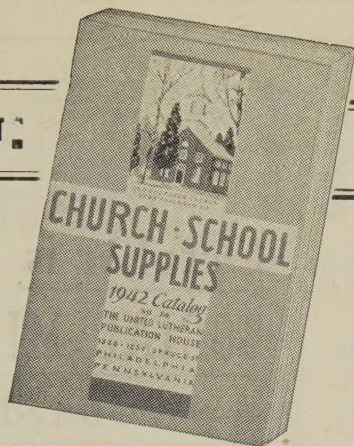
She is also mourned and will be kept in loving remembrance by the members of Immanuel Lutheran Church and a host of relatives and friends to whom she endeared herself by her kind words and deeds.

Funeral services were conducted at her home church, September 17, with Dr. F. C. Scholdt of Hastings officiating, assisted by Pastors Moede, Moehring and Marxen. Services were also conducted at Lincoln by Dr. M. Koolen. Burial took place at the Wyuka Cemetery at Lincoln.
J. M. Marxen.

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EARLY in 1942 our faithful CHURCH and SCHOOL SUPPLIES Catalog No. 74 came off the presses and went into action as a handy aid to pastors and superintendents. For three years it assisted them in selecting materials for church, Sunday and weekday school and for personal use.

For a while it seemed that our three-year veteran would remain in front-line service indefinitely, but with the end of the war and the lifting of paper restrictions we are able to grant Catalog 74 the retirement it so richly deserves.*

Our New Catalogs

CATALOG No. 81—This new General Supply Catalog will enter the field as replacement for Catalog 74 late this fall or early in 1946. It will list all available supply and literature materials for religious education and church work, and will include our own latest publications.

CATALOG No. 82—Our new Gift Catalog will be ready about November 1. It features literature and novelty items suitable as gifts for all seasons and occasions. In addition it will have a special holiday section suggesting gifts appropriate to Christmas. Gift Catalog 82 will supersede Catalog No. 80 which was published last November.

WATCH for these new catalogs. They will be sent as soon as they are ready to pastors and superintendents who will share them with others. In the meantime continue using Catalogs No. 74 and 80 and watch also our advertisements in *The Lutheran*, *Augsburg Teacher*, *Parish School*, and other periodicals.

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